

# THE CHINESE RECORDER

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## Editorial

### **The Retiring Editor.**

IN view of his retirement from the editorship owing to departure on furlough, we desire to record our appreciation of the long and valuable services which Dr. G. F. Fitch has rendered the RECORDER, and through it to the whole missionary body and the Kingdom of Christ in China. For upwards of twenty years Dr. Fitch has been editor and manager, and during his editorship the magazine has grown to its present position as the organ of the missionary body in China. By his wise direction, his fair-minded attitude towards mission problems, and his genial and courteous manner of dealing with the correspondence of his colleagues, he secured the confidence and support of the RECORDER's present constituency, and won for it its present influential position.

In retiring from the editorship, he takes with him the affection of all who have worked with him, and leaves in many volumes of the RECORDER a lasting monument of his zeal and his capacity as a missionary leader.

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### **An Appreciation.**

ON January 10th, in a crowded street in Shanghai, Mr. C. F. How, Managing Director of "The Commercial Press", was mortally wounded by an assassin, dying a short while afterwards. This tragedy appears to be part of the aftermath of last summer's rebellion. Mr. How has been said to be one of the few men who have successfully linked up a Western enterprise with Oriental

methods. The magnificent printing and publishing establishment which has grown up under his careful management is a tribute to the genius of Mr. How, and none the less to the capability of modern Chinese for achievement in commercial enterprises. His monument remains in the modern buildings which make up the plant, and the many and various publications which have come from what has been called the largest and most up-to-date printing establishment in Asia. As a Christian and philanthropist, also, Mr. How made himself felt; he was of the type that can fuse the best of the East and of the West. We sympathize deeply with his bereaved family, his friends, his Church, and all his colleagues in the establishment of which he was the able head.

We grieve, too, for the social and political situation in China which can cause to be struck down one who was a true patriot and the personal and practical friend of a large number of his countrymen. We can only pray that the misguided sentiment which led up to such a useless deed will soon be blown away by the breezes of clear thinking.

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**The Passing of  
a Missionary  
Leader.**

WHILE on a tour of the East in the interest of missions and the cause of the uplift of humanity, on January 29th, in a hospital at Shanghai, the Honourable Samuel B. Capen passed away after an illness of a few days only. During his brief stay in Shanghai he delivered two stimulating addresses which will not be forgotten by those who heard them.

Dr. Capen was a Christian philanthropist of the highest type; he has been both a successful business man and a liberal supporter of all the interests that work for the good of humanity. He passed away at the honoured age of 71. In his unexpected death the American Board of Commissioners for Foreign Missions loses its honoured President; the Executive Committee of the Laymen's Missionary Movement its active Chairman, and the Board of Trustees of Wellesley College its esteemed President. Business was his avocation, but the service of humanity was his real vocation. He strove with all diligence to lay hold on that for which he was laid hold on by Jesus Christ. While death many thousand miles from home and from his countless friends is sad, nevertheless the members of his family have as compensation the stimulating fact that, at a time when he might



properly have been enjoying the comforts of his home, he fell upon a distant field while pushing forward the battle for the redemption of the race.

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**The Development  
of China.**

THE task of developing China's vast natural resources is one of which an increasing number of modern-trained Chinese are beginning to dream and towards which foreign enterprise is turning more and more each year. The articles on "A Mission Scientist in the Field" and "The Amur Region" present different phases of the problem; the one suggesting the chaotic condition of China's acquaintance with her own resources, and the other pointing out the almost unlimited opportunities which are opening for wise co-operation on the part of Chinese and foreigners, both those engaged in commercial enterprise and those carrying on mission work. In his conclusion, Dr. Edmunds says that the missionary body has a part in the responsibility for removing the condition which keeps locked up the material resources able to meet the economic needs apparent on every hand. That responsibility consists in the fact that only those who are well-trained can solve rightly the problem and in this training the forces of Christianity are in a position to take part. Only Christian men can develop China so as to serve the best earthly interests of men and yet lift them nearer God. Only Christian influence can ward off the ushering in of a hard material age worse than any China has yet passed through. Here is where we can lend a hand in practical affairs in addition to holding up spiritual ideals; here is one form of spiritual service that can embody itself in practical social aims. Mr. Little's remarks suggest further that it would be a good move if political differences could be allowed time to joggle together and more attention given to making available for China the transportation, mining, and manufacturing facilities that will both help the Government and increase the prosperity of the people. The comparatively few foreigners in China are nothing to the nine millions of Chinese reported in *The Month* as being exiles in other lands. Yet this scattering of races is a proof that all need the help of the rest. We repeat, therefore, that in the development of China Westerners can wisely render much help—help that in the end will be most beneficial to China.

**The Bible and  
Modern Life.**

HUMAN nature has not changed; and sin, the root of all human sorrow, is as deadly as ever. Yet we live under new economic conditions, think under the influence of new scientific conceptions, and express ourselves in new ways. Until this is recognized and acted upon, our ancient message, which is vital to the best interests of men, will fail of its intent because presented in terms rapidly growing obsolete and delivered as though the original utterances were being heard under the original conditions which surrounded them. The excellent article by J. L. Stuart on "The Revelation of Jesus Christ" shows how an old book, usually considered obscure, can be made to glow with meaning if looked at from the right perspective. In this exposition we see the value of a sane use of the historical method of Bible study; a method that enables us to understand what features are local in relation to the age in which the book was written and so clears the ground for us to see its universal message. Under such treatment even this apocryphal climax to the Bible has a message for to-day. It contains among other things something of the "social message of Christianity." The unveiling of the future has an alluring charm that has led many earnest seekers to endeavour to open the door of the future by using as a key the figurative utterances of this book. But the test of any religion is its result when applied to the problems of the present life. We cannot live over again the experiences of those who lived when this or any other book was written. To attempt to do so is what helps so often to make this book obscure. But under the stimulus of this exposition a fresh study can be made of this old book which should enable us to see whether the experiences of those for whom it was written touch ours and so realize what elements in it are as true for us as for them. Above all we are reminded of the old unceasing struggle between right and wrong; this being seen, however, in the light of the Christian's hope—a vital impulse which gains momentum with every age—loses the sombre hue of hopelessness. Any treatment of the Bible which links it up with life to-day is what the world needs. Such articles as these will help to do it.

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**The Mission School  
and Chinese Needs.**

THE Mission School in China will of necessity differ from its prototype in the West. This point in social evolution is, however, sometimes overlooked. Mr. Kunkle in "The School of the

New Era" summarizes in a suggestive manner some of the features of mission schools that need attention, for while it is not clearly stated we take it that mission schools are the main subject of the article. It is one thing to transfer a Western system of education to China and support it from funds from the same source. It is a different matter to establish schools where the idea of character making, which is the basis of our educational work, is steadily held up and yet meet the social needs of the Chinese whom the school is to serve, and so fit it into its environment that it will become the avenue through which new and vitalizing ideas may come and yet be a part of the life of the people.

It is frequently said that the graduates from mission schools do not readily fit into their old environment, and it appears sometimes as though with the new training has to be provided a new field of service. For a comparatively small number this is unavoidable and probably necessary, but after all schools in China must prepare for life in China and Mission Schools no less than others. China is entering upon a new day, is coming under the influence of new ideas, and is being confronted by new needs, but the masses of the Chinese will actually change but slowly. Students in mission schools, therefore, must not be trained so far in advance of their environment that they are unwilling to return to their kindred and old surroundings to seek to apply their new visions and ideals.

We do not think that the mission schools are making "aliens"—at least not in any appreciable numbers—but the atmosphere which surrounds these schools certainly tends to alienate the pupil from the conditions under which he must live if he has to return to the place from which he came. Such a condition may produce a lot of semi-denationalized agitators such as are stated to exist in India, who having cut the cord of sympathy with their environment fail to make their new ideas of practical utility to those most in need of them.

We hope that one or two more educators will discuss further the suggestions made by Mr. Kunkle. The lines along which mission schools must develop cannot be determined by the needs of a few port cities where life tends to take on a hectic flush, but by the needs of China's vast population so much of which is yet almost unmoved by the reform movements which have stirred up so much mud in the more shallow parts of the country.

**Practical Policies.**

IN the midst of a lot of somewhat hazy discussions of Christian unity it is encouraging to come across practical suggestions. In the December, 1913, issue of *The Constructive Quarterly* there is an article on "Love in the Churches" by Percy Dearmer, M.A., D.D., a prominent Anglican. Those who wish may read for themselves the article, which is in the main a discussion of the application of the principle of Christian love. It is an echo of that suggestive book by Herbert Kelly, "The Church and Christian Unity." The two points which we wish to emphasize are found in the conclusion.

In the words of the writer, "Two practical lines of policy seem to me urgent, in addition to prayer and love which must be the source of all that is to be rightly done. The first is that we must work for a general abandonment of proselytism—shall I call it a general disarmament? I am quite sure that the principal remaining cause of disunion and uncharity, now that persecution is gone, is the spirit of proselytism.....The fact of many Churches remains. It is a fact of the present day. It is no use blaming people for it. It is also no use (and this we are just beginning to learn) trying to remove it by attempts at proselytization. Proselytizing churches do not increase. We are just learning this from that modern department of knowledge—statistics. And we find our breath taken away by the discovery. Whether we have tried to proselytize or not in the past, the discovery must profoundly affect our view of the problem.

"It may indeed be that some Churches will disappear, but that will never be due to efforts at their destruction from the outside; such efforts will give them a new lease of life. It may also well be that some Churches will grow much larger; but such growth will not be due to any hunting for converts from other Churches, but to their winning a general love through their very lack of the proselytizing spirit, and through the quiet concentration of their members on worship and good works. This may well be the reason why proselytism fails. It is at least a law of God that it does always fail ultimately. Here, too, we have our Lord's own words to guide us: there was that in the proselytizing habit which excited His deep scorn, which roused Him to one of his most biting ironies, when he denounced the Pharisees who compassed sea and land to make one proselyte.



"We have then to resist the very human temptation of the natural man (who is a hunting man) to make captures. We then find that we begin to make friends.....

"The other line of practical policy that I would suggest is that we should all increase the occasions of worshipping together, and of interdenominational sermons and addresses. Many acts of this kind are prevented by actual laws or rules; but so far we have done far less than these rules allow.....We could occasionally attend the worship of other Churches, and thus learn something of them. This has commonly been stigmatized as schismatic; but we have to recognize that, with the removal of the geographical idea, and with the growth of the frank and friendly recognition of other Churches, it is the reverse of schismatic—it is charitable."

These policies are simply the logical outcome of the principle of Christian comity. The first practical step in visible Christian unity will come along these lines. Two attempts, far removed geographically from one another, which are being made to work along these lines have lately come to our notice. The first is embodied in "A Proposed Scheme of Federation" adopted tentatively, in June 1913, by a conference of sixty missionaries representing different societies working in British East Africa. The second is contained in "A Suggested Plan for the Formation of the Christian Church in China, Szechwan Branch." Both these schemes are tentative, and will undoubtedly be modified before they are finally put into operation. In British East Africa the scheme proposed appears to be one mainly of practical comity—about which we hear so much talk and show so much fear—and the recognition of the right to Christian fellowship of all those in the federated bodies. In Szechwan the plan suggested involves even closer relationship under district and annual conferences. There is in these schemes, as well as in the two practical policies quoted above, a common attempt to recognize as Christians entitled to Christian privileges, and to bring together in Christian worship all who are in the Churches concerned. Yet there is left to each denominational unit the right to practise those forms of Church polity which are deemed essential by the consciences of the members thereof. In other words, here we have an attempt to live up to the standard of Christian love and yet recognize the importance of conscientious convictions; two things which have appeared hard to fit into one another.

## The Sanctuary.

*"The effectual fervent prayer of a righteous man availeth much."*—St. James v: 16.

*"For where two or three are gathered together in my Name, there am I in the midst of them."*—St. Matthew xviii: 20.

### PRAY.

That China may realize the importance of the problems of a physical nature that she faces to-day, and meet them in such a way as to bring well-being to her people. (P. 79.)

That Christianity may be so given to the Chinese as to avoid any repetition of the unwarranted conflict between science and religion. (P. 80.)

That all Christian missionaries should show their desire for China's welfare by accepting every opportunity that offers to lend a hand in practical as well as in spiritual affairs. (P. 80.)

That the Christianity presented to China to-day shall not only be embodied in a spoken spiritual message but shall be also the expression of that message in effective and transforming contact with the life of the nation and of the individual in all its aspects, physical as well as spiritual. (P. 86.)

That the Chinese may adopt such a policy as will save from irretrievable loss and conserve to their own use not only the region of the Amur but all other portions of their empire that are now in danger of being lost. (P. 90.)

That the Christian schools in China may adopt such a method as will enable them to permeate the whole nation with their influence. (P. 90.)

That children shall not, as a result of attending our schools, be made aliens in their own homes, or at odds with their own kindred and people. (P. 90.)

That our schools shall give to the pupils the things that China needs,

and not develop pride, love of ease, and habits of luxury. (P. 91.)

That our schools may provide that religious teaching that Chinese schools do not give, and so develop the moral and religious nature of the children. (P. 91.)

That the schools may be social, industrial and religious, and so meet the greatest existing needs. (P. 91.)

That emphasis may be on the practice rather than on the profession of religion. (P. 92.)

That missionary educators may realize the coming of the new era—that the walls are gone and the freedom of the Republic is before them. (P. 92.)

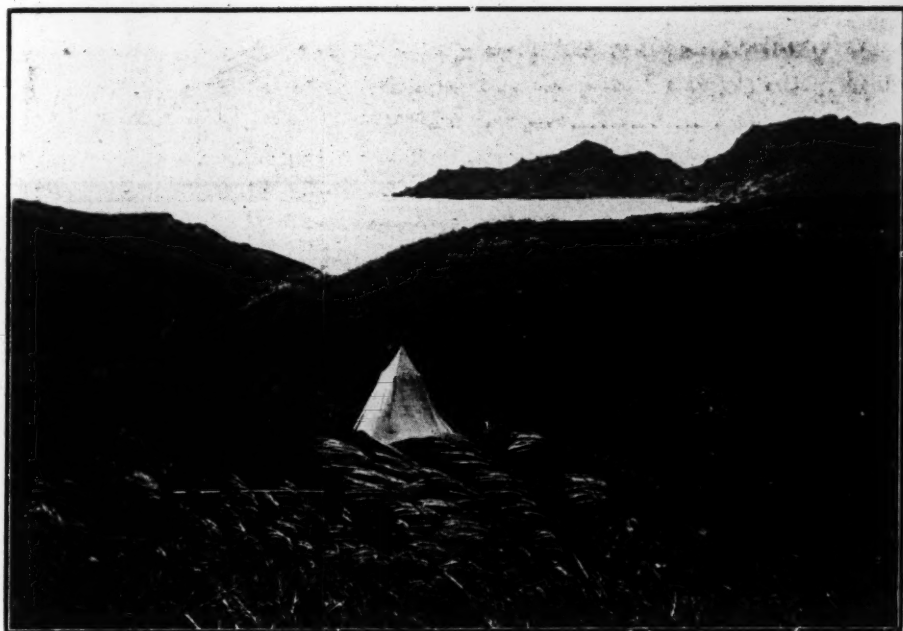
That Christian people every where may read a message from the Book of Revelation, and in seeing be warned against the same decadent tendencies, the same paralyzing and polluting forces that were detected by our Lord in His first century congregations. (P. 97.)

That the veil may indeed be lifted from before your eyes, and that you may see so as to know the extent of the change wrought by the Resurrection and Ascension. (P. 100.)

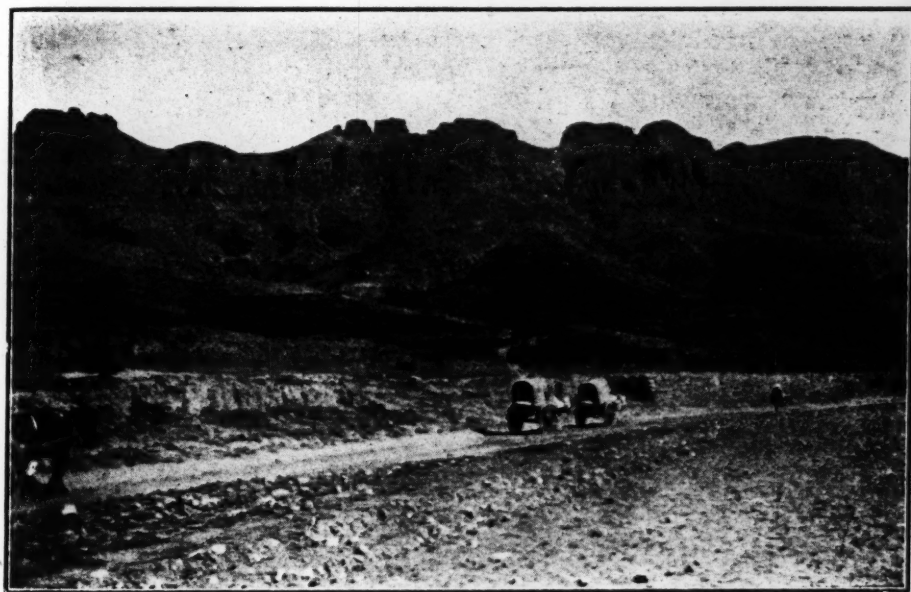
That as our bodies are safe, so may our souls be saved from the forces of evil that go on as ever. (P. 101.)

That our eyes may be opened to see the hatefulness and mighty power of evil and our hearts made to yearn for its overthrow and so help our blessed Lord and Savior, the Son of God Himself, to establish in absolute supremacy and perfection a reconstructed human society, a veritable Kingdom of Heaven among men. (P. 101.)

O Jesu! Ego amo Te.



STATION ON NORTH-EAST PROMONTORY, SHANTUNG.



OBSERVER'S PARTY TRAVERSING THE LOESS REGION.

A MISSIONARY SCIENTIST IN THE FIELD



A LOI HUT IN HAINAN.



HANCHWANG ON THE GRAND CANAL.

Showing dilapidated condition of the locks between the Lake and the Canal.

A MISSIONARY SCIENTIST IN THE FIELD



## Contributed Articles

### A Missionary Scientist in the Field

CHARLES K. EDMUNDS

President of the Canton Christian College and Observer in charge of the Magnetic Survey of China, under the Auspices of the Carnegie Institution of Washington.

**C**OMING to China just ten years ago, after several years of experience as a physicist in the field as well as in the laboratory and the classroom, I naturally desired to exercise the same dual functions in China. Urged by the editor of the RECORDER, I presume to recite some aspects of such field work as the interims in my increasing scholastic duties and long absences in America have allowed.

Limits of space do not permit a report of the various geographical, geological, and more general physical features; the opportunity to observe which has formed one of the chief attractions of my several trips across the provinces. Perhaps when all the provinces have been traversed I shall be able to publish a special volume presenting all the data gathered on the physical features of China. Nor can I here record my impressions of general missionary and especially of educational work throughout fifteen provinces as I have seen it. I must confine myself to a suggestive rather than a complete treatment of the field work together with the primary reasons for undertaking it.

Among the many problems which China faces to-day, some of the most pressing are of a physical nature, such as reforestation, control of rivers and canals to prevent floods; construction of railways, development of mines, and many others of a similar sort. In connection with the surveys which are necessary in any comprehensive or co-ordinated development along these lines, it is highly desirable that the magnetic field of the earth be known as accurately as possible throughout the country. For it is with the aid of the compass that the most rapid and economical surveys can be made. Hence the proper corrections to apply to compass and dip needle pointings on land are of value to surveyors

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

and railroad and mining engineers, just as they are to the mariner for sea areas.

As the reputed inventors of the compass for use on both land and sea, it is quite appropriate that the Chinese, after a long period of arrested development along such lines, should have the assistance of scientists from the West in securing as soon as possible an accurate knowledge of the magnetic elements throughout their territory in which these physical developments are being inaugurated and throughout the adjacent seas on which so many Chinese risk their lives.

Besides these practical applications, a detailed knowledge of the earth's magnetic field is essential for any adequate conception of the cause or causes of such magnetism, and for the solution of this large problem data must be had for all parts of the globe both on land and sea.

Believing that all truth is but the expression of God's thought for his children and that the discoveries of the deep secrets of nature have their place in the full revelation of God to man, I have been anxious that in presenting Christianity to the Chinese we should be careful to avoid any repetition of the unwarranted "conflict" between science and religion; anxious that the Christian educator should, without detracting from his main message, show an active interest in so-called scientific truth as commonly distinguished, in order that by his own example his students might come to appreciate the essential unity and mutual helpfulness of all departments of knowledge.

Believing, therefore, that the Christian missionary should as opportunity offers lend a hand in practical as well as spiritual affairs, I was glad, when in 1904 "The Department of Research in Terrestrial Magnetism" was created by the Carnegie Institution of Washington with the special object of securing magnetic data in the regions of the globe where most needed and where no organizations are prepared to undertake this work, to offer my services to the Director, Dr. L. A. Bauer, for such work in China as he might authorize and support.

Already some observations had been made by the Observatories at Hongkong and Zikawei, by various naval officers at coast and river ports, and by an occasional party of travellers from abroad; but nothing like an adequate or comprehensive survey had been thought of.

Proposals for a preliminary magnetic survey of the China Coast in connection with the survey of the North Pacific which the Department had already undertaken with the non-magnetic vessel "The Galilee," were approved by Dr. Bauer in November 1905, and the work was inaugurated in January and February 1906 by a reconnaissance of Hainan which was till then, magnetically speaking, unknown land. Through the good offices of the American and British Consulates at Canton and Hoihow the assistance as well as the approval of the Chinese Provincial Government was secured. The Hongkong Observatory generously co-operated by the loan of instruments for the field work and by affording every facility for comparisons with the observatory standards.

During the summer of 1906, through the hearty co-operation of the Zikawei Observatory and of the Chinese Imperial Maritime Customs, the survey was extended northward from Hongkong to Shanghai, including the lower valley of the Yangtze. The Zikawei Observatory provided needed field instruments and participated in comparison observations, while the Coast Inspector, acting under instructions from Sir Robert Hart, provided transportation on the cruiser "Liushing" throughout the Chusan Archipelago, thus giving access to many points that would otherwise have been out of reach.

In January and February 1907, the friendly company of Rev. Chas E. Patton, then of Yeungkong, made it possible to make observations in Southwest Kwangtung. In the summer of 1907 a special set of instruments was provided by the Institution and since then all observations have been made with the Institution's own equipment. The further co-operation of the Chinese Customs Service provided transportation on the cruiser "Pingching" on its round of the northern lighthouses between Shanghai and Newchwang and from the latter place a line of stations was established overland to Canton by way of Peking, Taiyuanfu, Hankow, Changsha, Yungchow, Kweilin, and Wuchow. August to December inclusive was devoted to the whole round trip, in the last third of which I had the good company of Dr. Amos P. Wilder, then American Consul-General at Hongkong and of Mr. Edward Osborne, also of Hongkong.

During the last quarter of 1908 observations were made westward across Shantung from Tsingtau to Tsining and southward along the Grand Canal to the Yangtze.

Owing to absence in America during 1909-10 I made no observations in those years, but Mr. D. C. Sowers of the Department of Terrestrial Magnetism of the Carnegie Institution of Washington, accompanied by Mr. C. G. Fuson of the Canton Christian College, made a remarkable overland journey from Peking across northwest China and Chinese Turkestan into India, from February to October 1909, during which he secured magnetic observations at 75 stations.

While I was in America extensive comparisons were made between the instruments to be used on return to China and the international standards of the Department.

During the summer of 1911 a series of stations was established from Canton over the Mei Ling to Kiukiang and then at various points in Anwhei and Kiangsu. The actual travelling time from Canton to Kiukiang, not counting the stops made to occupy stations, was nineteen days. During this journey I was accompanied by Mr. A. R. Knipp of the Canton Christian College.

In October 1911 I started to establish a line of stations from Canton westward into Burma, but got only as far as Yunnanfu when the Revolution put an end to further field work in China for the time being and I descended into Indo-China and observed throughout Tonking, Annam, Laos, Cambodia, Cochin China and Siam, returning to Canton, March 1912. In both Siam and French Indo-China the full co-operation of the governments was accorded.

Every journey has been greatly facilitated by the friendly advice and assistance of the missionaries encountered en route, especially in securing locations where one could observe undisturbed, in arranging for the best means of transport, and in determining the detail of the route. To each one of the very many who have placed the observer and the Institution under obligation for such invaluable service as well as for the generous hospitality offered to our parties I again express my gratitude, and trust that the results secured will be deemed worthy of the help they gave.

The approval and assistance of the Chinese Government has been readily secured through the American Minister at Peking, and various American and British Consuls have from time to time obtained the co-operation of local authorities. From the first, care has been taken to avoid giving the Chinese any impression that we are intending to invade their field,



but only to encourage and assist them in the accomplishment of the preliminary stages of a work which, when their government is sufficiently organized to maintain a scientific service on its own account, will properly fall under their meteorological department. With this end in view I have always included in my party a Chinese student to act as recorder and assistant observer. There should be among the students of physics in the more advanced schools throughout China several who are suited to such work. I shall be glad to hear of qualified men known to any reader of the *RECORDER*.

The Department of Terrestrial Magnetism of the Carnegie Institution of Washington has throughout had general direction of the work and has borne all the expenses of the field work (except for the transportation and subsistence afforded by the Chinese Government on certain trips), of the office revision in Washington, of the field computations, and of the publication of results.

The Canton Christian College has not only approved my devoting both summer and winter vacations to this work, irrespective of the absences of other members of the staff, but has granted several special furloughs without pay in order that the more extended journeys might be accomplished. Both the Trustees in New York and the Council on the field have thus shown their sincere desire to promote in any feasible way the enlightenment and betterment of the Chinese.

Not counting 36 points in Indo-China nor 44 in Chinese Turkestan, thus far observations have been made at 103 distinct stations distributed over 17 provinces. Several of these stations have been occupied more than once.

The results secured prior to 1911 have already been communicated to the chief cartographic offices of the world as well as to the Chinese Customs Service, and have been published by the Institution with similar observations in other parts of Asia and of the globe under the title "Land Magnetic Observations 1905-1910" by L. A. Bauer, Director of the Department of Terrestrial Magnetism, Washington, 1912. This publication may be purchased from the Institution in Washington.

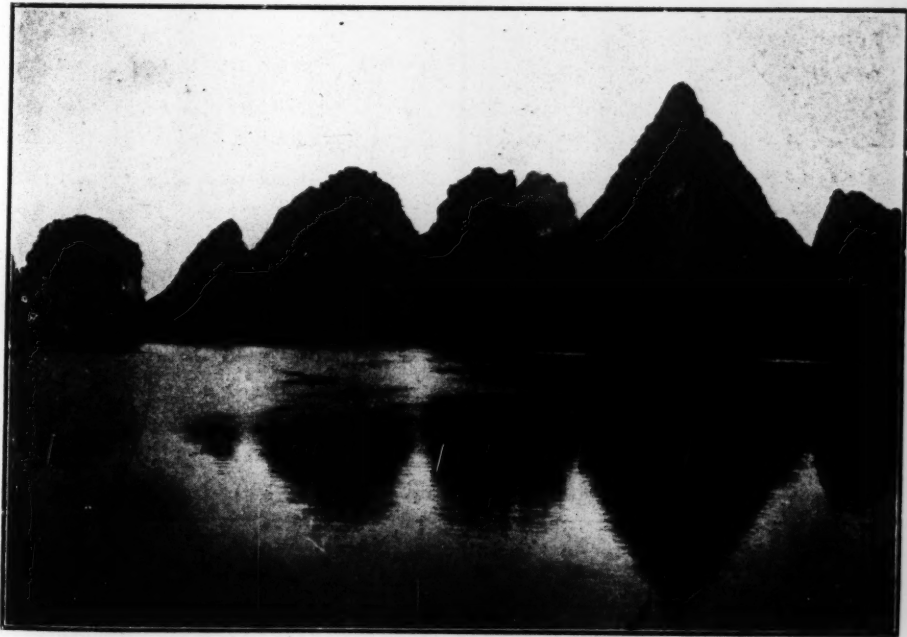
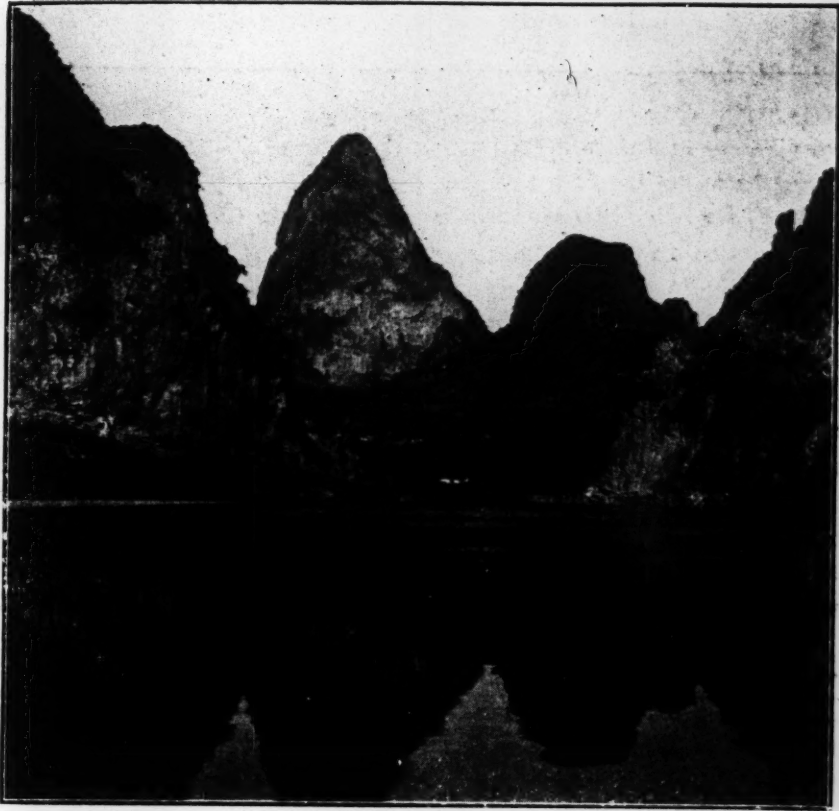
In order, however, to make the results for China more readily available, a special pamphlet—inasmuch as the pages of the *RECORDER* are not suited to such a presentation—is now in press and will shortly be on sale at the bookstore of the Canton Christian College. This will contain the methods and

results for all China in full up to 1910 inclusive. The observations made since 1910 will also be available in due time.

We have still to make observations in the provinces of Kweichow and Szechwan and to secure further observations in several others in order that a fairly good preliminary survey of the whole of China proper may be available. The Institution has authorized a continuance of the work, and as opportunity offers I hope within the next few years to cover these outstanding areas. The co-operation of the missionaries in these districts as well as of the Chinese authorities will be needed to make a success of this undertaking.

At each station astronomical observations of the sun, usually by means of a theodolite, are made so as to determine the latitude and longitude of the station, and the azimuth or true bearing of some distant fixed mark as seen from the station. With a magnetometer the magnetic declination or deviation of the compass from the true or astronomic north is determined and also the intensity of the earth's magnetic force at that place, while with a dip-circle the dip or inclination of the magnetic needle in the vertical plane is observed. These three elements—declination, dip, and intensity—give a full knowledge of the earth's magnetic force at that place both as to its magnitude and its direction for the time when the observations were made. But the case is greatly complicated by the fact that both the direction and the magnitude of the earth's force at a given place undergo cyclical changes throughout the day, with monthly and secular variations superposed. It becomes then a difficult task to ascertain the precise correction to apply to any given compass reading in order to ascertain the true bearing at the time of observation. Continuous records of these changes in the earth's field must be secured at as many permanent stations as possible while at a large number of well distributed points throughout the intervening territory detailed observations must be made and repeated from time to time, so that both the absolute values and the rate of change may be determined. The only station in China where continuous records are being secured is at Lukiapang, under the Zikawei Observatory, itself an integral part of the missionary establishment of the French Catholic Church.

The extensive observations already made throughout the world, both on land and sea, under the auspices of the Institu-



THE PINNACLES OF THE FU RIVER, KWANGSI.



"The Porcelain City" of China.



Interior of the Imperial Pottery Works.

KINGTEHCHEN, KIANGSI.



tion—together with those that will be secured within the next few years—will, when combined with the results of surveys maintained by the various governments, give the first comprehensive magnetic survey of the globe and thus afford the basis of a much more intelligent solution of the problems of terrestrial magnetism than has hitherto been possible. Any more detailed reference would be out of place here; but it is a cause for congratulation that China has been included in the areas studied even ahead of the time when her own government will be able to undertake such work and thus contribute her just share as a full-fledged modern nation to the solution of a world problem.

It is to be hoped that in connection with the physics departments of the various mission colleges as well as in the government institutions throughout China, men will be trained who can hereafter make the magnetic and other meteorological observations of value in their respective regions and thus promote that knowledge of nature which is so fundamental to the physical well-being of mankind and as such contributory to spiritual development as well.

The poverty of the people is one of the most striking aspects of life in China, just as the scarcity of forests is the outstanding physical feature of the country. Just as Jesus, before preaching to the famished multitude, fed them, so it behooves the Christian missionary in China to-day to assist in every feasible way in the permanent relief of those conditions that lead to poverty and famine. Hence it is that the reforestation of China's hillsides, the control of her rivers, the introduction of improved methods of extensive farming, the opening of mines, the development of industries, and the extension of ways of communication and transportation should share the general interest of every missionary and should receive the special attention of not a few so that they may have a hand in training among the rising generation of Chinese those who will be qualified to lead in the solution of all such problems and who will, because of their training under such auspices, carry to their work the impress of Christian thought and discipline. Surely the mission colleges must address themselves to the preparation of Christian men qualified to lead along these lines as well as to the preparation of others qualified to heal the sick and to guide the sinning into the Way of Life.

The Christianity that we present to China to-day must not only be embodied in a spoken spiritual message, but must be also the expression of that message in effective and transforming contact with the life of the nation and of the individual in all its aspects, physical as well as spiritual.

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## The Amur Region

EDWARD S. LITTLE.

**F**OR the most part ordinary people are aware in a general sense that there is a river called the Amur and that presumably there is land on both sides of it. They are also under the impression that it is somewhere in the frozen North of Asia and that it of very little interest to anybody and that they are certain it is of no interest at all to themselves. This hazy impression in their minds discourages them from any sort of investigation and they have no further interest in the region.

I must confess that my own knowledge and interest in the region was very much of this character until I personally explored it. The revelation of the country and its possibilities came to me as a shock. I was in no sense of the term prepared for what I saw.

The River Amur is known by the Chinese as the 黑龍江, Hoh Lung Kiang, or the River of the Black Dragon. It has given its name to one of the three large provinces into which Manchuria is divided. The bulk of the Chinese have probably never heard of the province at all. The better class of Chinese who do know of it have views just as hazy as those described above.

The whole country is of importance to all of us whose lot is cast in the Far East, and ought to be of absorbing interest politically and commercially to the Chinese.

A quarter of a century ago Manchuria was little known and at any rate was considered a howling wilderness with a hostile climate and a country that presented few, if any, attractions.

Two wars and the railways have opened the eyes of the world to the importance of the southern and central portions of Manchuria. They are no longer a *terra incognita*. These lands are now recognized, by Chinese and foreigners alike, to

be rich lands with a good climate and very great commercial prosperity awaiting them.

From 500 to 1,000 miles and more north of these regions lie the lands which may be included in the Amur region. A vast area—2,000 miles long, by from 1,500 to 2,000 miles wide—lies almost altogether undeveloped. Here is a great territory of continental area awaiting human development.

A great river, the Amur, navigable for more than 2,000 miles from the sea, presents a great natural highway for the commerce and traffic that will be developed. Great numbers of rivers of a smaller area and navigable for small steamers and sailing boats and rafts run into the central artery.

One authority on this region informed me that he estimated such navigable highways through this Amur region at a total length of 42,000 miles.

Fifty years ago the whole of this vast region belonged to China, but through the weakness of the Chinese Government, most of it has been lost to China.

Looking at it from a Chinese standpoint, the loss is irreparable and complete. A glance at the map will show that the whole of the Asiatic coast-line down to the Gulf of Pechili has been lost. The whole of the country which is now called by the Russians the Primoski Province, comes down to the middle of the River Tumen. From that point to the South of Korea and practically round to Port Arthur the whole of the coast is controlled by Japanese. The only exception is the small portion north of Dalny adjoining the mouth of the Yalu River, consequently the whole of the commerce of that part of Manchuria which is still left to China is excluded from direct access to the sea and has to come by long distances over railways which are beyond the control of China.

The whole of this great country is filled with immense possibilities. The great plains are covered with a rich grass three or more feet high which can be made to support millions of cattle. The winter, it is true, is a long and rigorous one, but is in no sense worse than the winters in European Russia or in North America. There are no insuperable difficulties in keeping cattle alive and well during the winter season.

These great plains can produce cereals in abundance. The rivers should be filled with craft carrying away the grain which ought to be grown here. Instead of this, however, the steamer upon which I travelled was landing at all the little



settlements bags of flour for the use of colonists. In addition to the agricultural possibilities there are rich deposits of all kinds of metals and minerals. At Blagowetschensk and Helampo, Russian and Chinese cities on opposite sides of the Amur, one sees in various languages most frequently a small notice that gold dust and gold are received here. Great quantities of gold mined in the region are brought into these cities; a little of it finds its way down to Shanghai, but the bulk of it goes west into Russia. The mineral wealth of the country, however, is as yet virgin and untouched. Vast forests cover extensive areas, both hill and plain land, so great are they that one expert stated to me that 8,000,000 or 10,000,000 fine trees could be cut every year for hundreds of years without in any way destroying the existence or the usefulness of these forests. The rivers, especially when they come down towards the sea, are filled with great quantities of most excellent fish. At Nikolaievsk I saw thousands of tons of fish—beautiful salmon could be purchased for a few cents a pound. The Russian and Chinese Governments are not doing their duty by this country. The Russians are playing at the development but their efforts cannot be considered in any sense a serious attempt to open up the country. They are building a railway north of the Amur River which will enter Khabarovsk next year. This will open up a great stretch of country and, if it is properly administered, be of great assistance to the development of the areas through which it passes.

An exhibition which is now in progress in Khabarovsk and which is being visited by Russians of all classes throughout the country and to which the Government is sending students from all its schools is an illustration of the possibilities of the country. The Russians are making efforts to bring out colonists to settle and open up the country. Russian commercial methods, however, are very much handicapped by the military and police regulations and by the short-sighted policies of the Government. Nevertheless, the Russians are doing something. Amongst other things they are taking very strong measures to prevent any Chinese going over the boundaries and settling or trading within their territory.

If the Russians are doing little to develop their territory, the Chinese are doing far and away less and what little they are doing, they are doing very badly. For a decade and a half I have incessantly urged upon my Chinese friends



of all ranks, not only the advisability, but the absolute necessity of encouraging foreign enterprise in these regions. If they had done this twenty years ago the present Manchurian problems would never have arisen. I am not sure that it is yet too late. I do most earnestly and strenuously urge the Chinese Government to at once throw the whole country open from one end to the other to foreign enterprise and capital. The Government should draw up some broad general regulations based upon commercial practice and invite foreigners of all nations to participate therein and should grant them, on the easiest possible terms, areas for forestry, cultivation, and mining. Subjects of certain nations should be granted this privilege only sparingly, pending a general settlement of all outstanding questions. The Government should press forward the opening up of communications throughout the length and breadth of the country and should encourage all foreign companies operating in any of these departments to recruit in China proper and bring into the country all the Chinese labour that can possibly be procured. Chinese labourers should be encouraged to bring with them their families and to settle down.

Two objections to the opening up of Manchuria have been urged. One has been that the Government cannot with all its other financial obligations find the money for these enterprises. The reply to that objection is that the Government does not need to find any money. The development of the country will proceed on sounder lines and more rapidly if the Government as such keeps its hands off the development altogether, confining itself to passing broad and easy terms of settlement, opening up communications, and maintaining order.

The second objection which is constantly heard is that the Chinese will not permit foreigners to embark in any of these enterprises until the abolition of extraterritoriality has been granted. With all earnestness I submit that this is entirely the wrong way to view the problem. The best friends of China will tell the Government that it is quite useless to expect foreigners on any conditions whatever to agree to place themselves under Chinese laws and administration until the country is properly organized on Western civilized methods and particularly until they have developed a judicature which commands respect and confidence in the same way as do Western Courts.

The Chinese Government would be well advised to immediately inaugurate a policy such as I have outlined for Manchuria and could perfectly well protect her sovereign rights by well drawn-up regulations which all Concessionaires would be required to observe as a condition of their continuance in the enjoyment of the benefits of each Concession. By this means the Government could utilize the country and would obtain great and immediate advantages from the revenues which would accrue.

If this or some similar policy is not carried out the Chinese people may make up their minds that the country will be irretrievably lost to them.

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## The School of the New Era in China

STEWART KUNKLE.

**M**ODERN education since its inception has been largely revolutionary in spirit and method. As such it has accomplished a great work in China. It has broken down superstition and despotism. The more difficult task of building up a commonwealth and a church remains. To accomplish this a change of method is necessary. Hitherto education has worked from without; now it must work from within. The school of the new era must make the Chinese environment its own and work from existing conditions to better ones. It must, in a word, sink itself in the evolution of a people.

From the standpoint of a new era there are certain fatal objections to the present type of school. In the first place it is anti-social. Its history goes back to the monastery and it still retains some of the old ideas and spirit. The present school sets up a little world of its own, quite distinct from the real world to which the pupils must return. As it has worked out in China, it has made the pupil an alien in his own home and community, at odds with his kindred and people. A revolution has, indeed, resulted, but the mass of the people remain much as before. To permeate the whole nation with its influence the new school must adopt a different method.

The second objection to the present school is that it is anti-industrial. It goes back to a time when only gentlemen were educated and only for the polite arts. It has not changed in this respect as much as it would seem. It admits indeed all classes, but holds out an ideal and a system quite apart from

the needs and possibilities of the ordinary child. All but a few drop out before the completion of the course, and are compelled to find work for which they are in many ways unfitted. The natural delight in activity and work, the creative spirit, is allowed to die out in years of idleness. Instead, we have too often developed pride, love of ease, and habits of luxury. Is it for this the people are to be educated? China needs something very different from this in the schools of the new era.

The third objection to the present school is that it has shown itself anti-religious; in the world it made for itself God was left out. The religious side of the child is neglected, with serious injury to morals. In China, ideas and sentiments learned in the home have been ruthlessly swept away, regardless of the injury to the child's moral and religious nature. Religion has been robbed of its temples, and the people of their gods. Old customs and standards and safeguards have been cast aside, and nothing was given in their place. To develop religion and moral vigor, without which there is only disaster to the nations and people, a change of method is necessary.

The new school must be all the old is not. It must be social. There must be one environment for the school, the home, and the community. The new school will connect up with the pupil's past efforts to master his environment and enlarge his world. That world is his own, he has been busy working at it since he lay almost helpless in his mother's lap. She was his teacher then, and with her help he has made the greatest achievements of life by the time he reaches the door of the school. With the new school there will be no break here. It will take up the work of the home and enable the child to further enlarge his world and to master it. Nature will be all around about as before, with the flowers and fields and mountains that he has already learned to know somewhat, and to love. The school will be kept open on all sides to the world of men. In daily intercourse and in study the pupil will be kept in touch with living men and women. He will busy himself with their problems and prepare himself to take his place among them and play the man. When he steps out of the school it will not be with trembling into a strange world, but as a conqueror into a world with which he is already familiar.

It follows that the new school will be industrial. It will keep the student in touch with the work of the home, the farm,



the shop. All the industry and activity of the community will be reflected in the school of the new era. The student will learn to know work, its nature and meaning, its resources and methods, its possibilities and achievements. The student will be given some work to do, something that counts, something by which he can earn bread. He will not become preacher, doctor, lawyer, through ambition or pride, but because of special talents, call, and training, all of which have given him wider visions, and have taken him farther on the road that all alike travel. In any case he will be fitted for the work of life and those early years will prove the most valued discipline of life—the years that make for vigor, self-reliance, and manliness.

The school of the new era will likewise be religious. Here, from the fact that much in the prevalent religions of the people is false, the task is admittedly difficult. Were there nothing better to work up to, the effort would be hopeless. Where Christianity is recognized the task is simplified. But the transition is difficult. Through nature and conscience the pupil will be taught to know the Lord of both. Religion will be taught not so much as a separate subject but as being contained in all subjects, and dominating all activity. The emphasis, however, will be on the practice rather than on the profession of religion. And thus taught, religion will secure the social and industrial results of the school, keeping the pupils to their work throughout life and making that work count for the good of all, to the fulfilling of the purpose of the new school, the building up of the nation.

Do missionary educators realize that they are living in a new era? Those who all their lives have been hemmed in by hard walls of prejudice and opposition, do they realize that the walls are gone now and they have the freedom of the republic? And was there ever such a demand for education, such a scope of influence, such possibilities of development? Will the opportunity not make the man? Will it not make us all do our best?

What then of the mission school in the new era? How about those much neglected day schools? Do we realize that they are the most vital part of all our educational system? Shall we allow them to die out before the rising Government schools? Shall we not rather put our best into them, and make them each a power and influence in its own community, a centre of enlightenment and social progress, and religious uplift?

How about our boarding schools? Do we feel the unsuitableness of the ordinary dormitory to the needs of the school



of the new era in China? By reason of its segregation and its abnormal environment it is the citadel of the evils of present schools. Why not build homes instead, with yards and gardens, and make of the school a model village? Life would then be under more nearly normal conditions. The introduction of needed reforms would then be simplified. Work would seem natural in the school village where each group would have its own home and yard and garden and food to look after. The village might have workshops and fields that would give additional training and employment. Teaching would not need to be so 'bookish.' What a laboratory the village store would make for the arithmetic class! What opportunities there would be for training, in the local center, in all that makes for sanitation, good citizenship, and social progress! It would be a place to which father and mother and neighbor might come betimes and be welcomed and enter into the spirit and share the uplift of the school. Why not then make of the boarding schools a model village?

These few suggestions have been written in order to provoke discussion on the part of those of longer experience and better training. We cannot do without discussion and thought and hard work, if we are to succeed in bringing our schools up to the opportunities and the demand of the new era in China.

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## The Revelation of Jesus Christ

J. LEIGHTON STUART.

**I** WISH to treat of two outstanding impressions which a recent reading of the Book of Revelation has left with me—not by way of attempting to teach the message of the Book, so much as of testifying in a simple way to the reality of the unique promise with which it opens.\*

Despite the explicit assurance of its value, we must all admit that the Book is very little read, and generally regarded as quite hopelessly inscrutable and obscure. This is not altogether surprising when we remember how stupidly literalistic or else how grotesquely fanciful most of the popular theories of its interpretation have been, whereas the Book is full of human interest; it is intimately related to the scenes and

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\* For the historical and literary setting I have drawn freely—sometimes even as to language—upon *The Apocalypse of St. John*, by H. B. Swete.—J.L.S.

experiences of our daily human life. Perhaps no book in the New Testament, unless it be the Gospel of Luke, has more of the social message of Christianity. Its perplexities, the impression it gives of being incomprehensibly mysterious, can be largely reduced by recognizing two facts.

(1) As to its style. The age was teeming with Jewish apocalyptic literature and John was using a literary method which had been current since the publication of the Book of Daniel. But apart from all this, the writer was simply saturated with Old Testament phraseology and imagery. A sympathetic study of the prophets would be an excellent preliminary to its reading. Instead of abstract ideas it uses a glowing, graphic symbolism, practically all of which finds its suggestion in the prophetic books or at least in the habits of Hebrew thought. And finally, the style was of necessity cryptic because of the danger in mentioning contemporary rulers and policies in plain words.

(2) This last remark leads to the second fact to be recognized if we are to succeed in reducing the Book to the terms of ordinary thought. This is that the Apocalypse grew out of a definite local and historical situation, and was written primarily to meet an immediate need. The churches in the little Roman Province of Asia had been passing through troublous times and were on the eve of an encounter with the greatest power the world had ever known. By the exercise of the historical imagination much that would otherwise baffle us becomes clear enough; by visualizing the conditions in the Roman Empire toward the close of the first century, by throwing ourselves back into the attitude of mind with which the Christians of that time would look out upon the world in which they lived, we can enter into the spirit and catch the point of view of the writer and his readers in the Seven Churches of Asia. "As the first century advanced, two topics filled the field of Christian thought whenever it turned its gaze on the unseen and the future. Behind the veil of phenomena the human life of Jesus was believed to be enshrined in the glory of God. To reveal this hidden life, to represent to the imagination the splendor of the Divine Presence in which it exists, to translate into human words or symbols the worship of Heaven, to exhibit the ascended Christ in His relation to these unknown surroundings—this would be the first business of the Christian seer. But a second great theme is inseparable

from it—with the life of the glorified Lord the life of His body, the Church, was identified in Christian belief. In the last years of the first century the Church, which had begun her course with the promise of a rapid success, was reeling under the blows dealt her by the World." The two Empires—the Kingdom of God represented by the Church, and the World power, represented by Rome—were already at open war. Men were asking what the end would be, which of the two forces would prevail. A Christian in those days who was conscious of possessing the spirit of revelation could not but endeavor to read the signs of the times, and so far as it was given him, to disclose the cause and outcome of the conflict which had already broken out between the Roman Empire and the Church of Christ. The churches of Asia felt themselves to be on the brink of an encounter with the greatest power the world had seen. In no part of the Empire was paganism more strenuous and resourceful, in no part was the Caesar-cult, the worship of the genius of Rome personified in the Emperor, more heartily welcomed. The cities of Asia already abounded in religious rites and magical arts, and when these united their lying wonders with the civil power of Rome for promoting the worship of the Emperor, and stamping out all who refused obedience, you have the two great enemies—one civil, the other religious—symbolized in the two monstrous beasts which the Great Red Dragon employed to wreak his wrath on the Christian Church—the three constituting a Trinity of Evil, the counterpart or travesty of the Holy Trinity whom they blasphemed. No wonder the Asian Christians were intimidated. This book is in effect an answer to their forebodings. Their already exiled pastor, in the light of the revelation vouchsafed to him, sees clearly that an age of persecution is beginning, and that it will affect not only the churches of Asia, but the Church throughout the Roman world. It is no local or passing storm, but one which will spread over the whole Empire, and run a long course, ending only with the fall of paganism and of Rome. How long it will last he does not say. In the later visions great reaches of time are seen to intervene between the fall of the pagan power and the end of the existing order. The light grows as the seer gazes. The issue becomes more and more distinct. The coming of the Lord is no longer connected with the fall of Jerusalem, which is apparently viewed as an event in past history. A new



Jerusalem has taken the place of the old city of God. The final outcome of the struggle between the Church and the World, the Christ and the Anti-Christ, is postponed to the last two chapters, but there are anticipations of it all along. Meanwhile the mystic Babylon must fall, and after Babylon the Beast, or the World-Spirit, and the False Prophet. Even then the triumph is not final, for the Dragon, or the ultimate source of all Evil, remains to be overcome. So the coming is indefinitely postponed, though the old watchword, "Behold, I come quickly," still rings in our ears. The whole standpoint is that of the closing years of the first century when the Church knew herself to be entering on a struggle of which she could not foresee the end, although of the victorious issue she need entertain no doubt. The entire book is a *sursum corda*, inviting the Churches of Asia, despite the malignant ferocity of their foes, to seek strength in the faith of a triumphant and returning Christ.

The Book aims not so much to teach Christian doctrine as to inspire Christian hope. It concerns itself not so much with the distant future, the end of the world and the life beyond, as with the present, the Asian Christians, their fears and their foes, the certainty of the ultimate triumph of their cause, even though it meant martyrdom for many of them, the dethronement and destruction of evil in its visible manifestations and its unseen source, and then in the far-away future the erection in all its splendor and beauty of the Kingdom of God on earth. But more than all else the Book is what it claims to be—the unveiling of Jesus Christ, busy among His Churches, dominant in all the affairs of the universe, enthroned in the heart of Heaven, regnant and resplendent beyond all dreams of greatness, the Prince of the kings of the earth, the Founder of the reign of Heaven among men.

I had hoped that we might be able to run rapidly through what seems to be the main thought and movement of the book. But there is now only time to speak of the two impressions to which I referred at the outset.

I. The book leaves one with an oppressive, almost haunting impression of the tremendous power of Evil, its blighting influence on Nature and on human life, its cruel tenacity and intense energy, its hideous, subtle fascination, its ability to deceive and corrupt even the saints of God. We see this even in the series of Letters to the Seven Churches which in their



lights and shadows are so typical of the entire church in all places and times. The strenuous commercial life and the material prosperity of the Asian cities, combined with their profligate morals and pagan ceremonies, have had their natural effect on the Christian minorities. Already that tendency to deteriorate, that law of death of which modern science speaks so much, was at work in Ephesus and Sardis and Laodicea. And if we could look out upon our twentieth century Christianity with the eyes of Christ, can we avoid the conviction that we would see the same decadent tendencies, the same paralyzing and polluting forces at work which our Lord detected in these first century congregations? There is a message here of immense present-day value to every one who has an ear to hear what the Spirit is still saying to the Churches. Then as the seven seals of Destiny are broken one by one we have a realistic concept of the war and famine and disease and death which then and now have not ceased to mar human life. How hideous it all is; how much misery it entails. We think this is a fair and lovely world, and so it is in many ways. But we need an unveiling of the ruin and slaughter, the economic distress and physical suffering typified by those gory or ghastly horsemen who rode in turn before John's vision. We need to reflect upon the unnaturalness of all this in God's world, to trace the cause of the havoc, to yearn more passionately for the destruction of these destructive forces of evil. But these are only the more obvious and superficial causes and consequences of human misery. Passing on to the Seven Trumpets, the unveiling of evil strikes a deeper note. The world is not merely suffering from occasional disasters, but the ravage of evil is shown to be inherent in all nature. One-third of all trees and grass; one-third of the sea and all its varied forms of life and the ships which pass over its surface; one-third of all inland waters and, in short, to leave figures behind, a large part of Nature, the vegetable and animal kingdoms, and all the environment in which men live has felt the blight.

Then come the moral agonies, the horribly fantastic locusts, which seem to typify the moral temptations that swarm everywhere and lash their victims in the end with the sting in their tails. They remind one of Kipling's

"And the merry play that drops you when you're done  
To the thoughts that burn like irons if you think."

And notice the relentless grip of evil, ix. 20, 21.

Then, strangest of all, the little book which tasted sweet in John's mouth, but then became so bitter, the startling revelation that even the Christian Church was to be corroded and perverted with apostasy, joining with the world in hating and slaying the witnesses who in every age and race have dared to testify against moral corruption in Church and State, the John Husses and Savonarolas and loyal witness-bearers of all time. Here there is a clear break.

With Chapter xii. the movement becomes more highly abstract. The Churches of Asia vanish and in their stead we see the Church personified as a radiant woman arrayed in light. She bears her son, and the Great Red Dragon is waiting to swallow the infant Jesus. One thinks at once of Bethlehem and Herod, but the lesson goes far deeper. It is a battle between two irreconcilably antagonistic principles, and the next scenes describe their warfare.

Then we see the two great forces upon which the Dragon relies for conquering the Church and all for which the Church contends. These huge, horrible, leering beasts suggest primeval monster shapes as they rise one from the stormy sea where the Gentile nations raged, the other from the land where one might have expected better things. One typifies that potent world power which in John's day was incarnate in the Roman Empire, the other the usually allied power of superstition and priestcraft, each strengthening the other's hands, the Pilates and Caiaphases of all the ages. Imagine yourself a Christian living in the reign of Domitian when the ascription of divine honors to the Emperor was current everywhere and demanded of all citizens on pain of injury to business, loss of social standing and even death. Then read the 13th Chapter of Revelation and note how transparent the figures which at first seem so inscrutable. Rome, the mystic Babylon of the Apocalypse, has long since fallen, as John foresaw she must. But that attitude of pride and rebellion, and brazen blasphemous vice, and surfeit with luxury and display, and contempt of all that is holy and pure, continues. So does the spell of the other beast who latterly becomes known as the False Prophet.

Think rapidly through the history of Europe for illustrations—better still, look out upon our contemporary life in the places where you know it best, with the light which the

Apocalypse gives, and you can use language not unlike his to describe the strong, malignant, determined forces of evil in our American life ; the liquor interests, the white slave traffic, such vile conditions as make possible the police and gambling disclosures in New York City. Then again, take our modern American religious fads.

But Babylon, the existing world power, would not exhaust the resources of the enemy. John foresaw a recrudescence of these same hateful forces, struggling with ferocious power until their final overthrow. Meanwhile, the seven last plagues poured out from the seven bowls were warning men of God's wrath, but—(see xvi. 9-11).

Not to speak alone of the past, think of recent disasters ; the volcanic eruption which wiped out St. Pierre in Martinique eight years ago, the one which devastated Messina five years later, the tragedy of the *Titanic*, and scores of lesser calamities. Did you ever puzzle in disappointment at the moral impotence of these visitations to turn men's thoughts to God and repentance and the demands of the Spirit-world ? All this of which we have been thinking is not some literal prediction of the future : it is human life unveiled and looked at from the divine point of view, in contrast with what it should be and might be. Not only so but there are frequent visions of the Church as it is in actuality now on earth, in her safety and purity and gladsome spirit of praise ; here again not so much idealized as viewed in the light of God's conception of things. It makes the wretchedness and hideous wickedness without more vivid. And this unveiling of the terrific power of evil is one that we of to-day need to have. For the drift is rather toward a smug satisfaction with things and a careless confidence in God's goodness. The Apocalypse is an unveiling of God's wrath as manifest now and always in human life until the evil is exterminated ; His hate of what is hateful. It thus becomes of more living human interest than if it really were some weird eschatological drama of the future.

II. But there is a second and even more vivid impression which the book leaves upon one—an impression of the majestic power of the Son of God. This is what the book claims to be, the unveiling of Jesus Christ ; and the more it is read the more it is seen to justify that claim. In the first chapter we have an ineffably sublime vision of Him, so winsomely human and yet showing Him in all the fulness and the



functions of His divine glory. This vision is introductory. It gives the atmosphere in which the book is to be read. The remaining chapters merely reveal Him in the exercise of His imperial functions. The impression is that He has the situation absolutely in hand, calm, self-reliant, with all nature in His control, with all the omnipotence of God at His service, gentle and loving as ever and crystal pure, but with the added note of lordly activity, of regnant might. The Christ of the Apocalypse is the Christ of the Gospels, but a change has passed over Him which is beyond words. He is still like unto a Son of Man but the weaknesses and limitations of His humanity have finally passed away. All this had been taught by Peter and Paul and the writer to the Hebrews, but it was left to the Apocalypticist to *describe* the now glorified Jesus. The veil is lifted and we see the extent of the change wrought by the Resurrection and Ascension. Even the Lord's human form is idealized: the eyes flash like a flaming fire, the hair is white as snow, the feet glow like burnished metal, the face is as the sun creating day, flashing light, bathing all the landscape with beauty. Other appearances are not less majestic: whether He sits on the white cloud, crowned, and carrying the sharp sickle with which He will presently reap the harvest of the world, or comes forth from the open heavens as the Warrior-King, followed by troops of angels, His head encircled by the diadems of many empires, His ensigns inscribed with the title "King of kings and Lord of lords," all is transcendental and on a scale which surpasses human imagination.

But these symbolical visions do not exhaust the wealth of John's conception of the ascended Christ. He depicts with great fulness and beauty His relations to the Church and to the world. To the members of His Church Christ is all in all. He loves them, He redeemed them, and He has made them what they are, a new Israel, a kingdom of priests, a white-robed festal throng, a conquering host. He is as of old in their midst, regulating all their affairs, removing, punishing, guarding, giving victory as He sees fit, bestowing all spiritual gifts and helps, all final rewards. His martyrs are His witnesses, the saints His servants.

Then in creation Jesus Christ holds the supreme place; He is its beginning and its goal; He employs all nature for His purposes, and receives its praise as symbolized by those four living creatures.



In human history again He is foremost. He alone is able to open the seals of the Book of Destiny. He is the ruler of the kings of the earth, a phrase which must be interpreted from the viewpoint of those persecuted Roman Christians to feel the full thrill and force of its meaning. The day will come when the Caesar on his throne and the meanest slave in the Empire will tremble alike before the wrath of the once slaughtered Lamb. There is to be established an Empire more truly universal than even that of Rome, in which Christ will reign with God. Everything in the book accentuates this impression of the lordship and surpassing loveliness of Christ. Even the vision of evil is distinct because He has come into our view. Our consciousness of the sin and suffering and sadness of life is vivid in proportion as our vision of Him is clear and strong. The light from His face reveals the murky darkness in which we live. Think of what this vision must have meant to those sorely tested Christians of Domitian's day. Nor do we need the vision less. Our bodies are safe enough, perhaps, but the fight against the forces of evil goes on as ever. In proportion as our eyes are opened to see the hatefulness and mighty power of evil and our hearts are made to yearn for its overthrow, do we need this reassuring vision of the superb greatness, the imperial power of the Son of God and of His unswerving purpose to establish in absolute supremacy and perfection a reconstructed human society, a veritable Kingdom of Heaven among men.

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## The Yu-kung Classic

### II.

A. MORLEY.

(Continued from January Number, Page 47.)

**O**N the western frontier our difficulties are chiefly textual. The boundaries of 梁州 are given as 華陽黑水. The phrase is usually taken to mean that Mt. Hua was the northern limit and the Blackwater the southern; but in that case the word 陽 is superfluous if not misleading; it should be taken as in the analogous expression in Ching-chou already referred to: Mt. Hua and the country south of it, that is a line drawn south from the mountain, as one boundary, and the Blackwater, not in the same direction but

opposite to it, that is on the west, for the other. This rendering enables us to take the Blackwater here as being the same with the Blackwater which formed the western boundary of 雍州 instead of having to suppose two rivers of the same name, and no good suggestion has been made of a large river to the south of Mt. Hua for the boundary of Liang-chou. The Blackwater then formed part of the western boundary of both Liang-chou and Yung-chou, that is, was on the western frontier of the empire. What was the Blackwater? Yung-chou, we are told, lay between the western Ho and the Blackwater: the western Ho is that part of the Yellow River which flows south between the present Shensi and Shansi: the name prepares us to find that this was the most western and highest part of the Yellow River then known and we shall see further on for how short a distance into the wild country of the north the Yellow River was brought under Chinese influence at the time of the Tribute. The Mongolian part of the river appears to have been wholly unknown and the part in Kansu was not identified with the Ho: the two flowing in precisely opposite directions would not suggest a connection. The Kansu Yellow River then is the Blackwater of the classic.\* It forms a natural boundary; to the east of it the land though high is comparatively level and easily overrun, but to the west it immediately becomes wild and impracticable. The K'un-lun 崑崙, from which the tribes brought hair cloth and skins, need not be sought further off than the mountains on the left bank of the river: that they were outside the proper boundary of the empire would appear from other tribes having been already mentioned in the usual place, whilst these, with the western Tung, are given in a sort of appendix after the route of the tribute bearers which in all the other provinces closes the account. Finally, if the Blackwater be one of the rivers amongst the mountains on the east of the Kansu Yellow River this important stream is not mentioned in the Tribute. Against this view it must be admitted that there is a serious difficulty with the Weakwater, 弱水, described in the first part as being conducted westward 既西, and in the second part as flowing into the moving sands: such a description certainly applies best to one of the rivers in the

\* One of the passages of the second part which speaks of the regions beyond mentions a Blackwater as flowing into the Southern Sea. However taken, this river can hardly be the Blackwater of the first part and does not affect our identification of the latter with the Kansu Yellow River. It is possibly an echo of the Tibetan sources of the Yangtze, Mekong, and Salween.

extreme west of Kansu; but, judging from the map, the westward course may perhaps be satisfactorily accounted for by the stream which passes the present city of Kuyuenchou and after a northerly course turns northwest for about fifty miles before emptying itself on the right bank of the Yellow River; this westerly bend, though slight, is sufficiently peculiar amongst the rivers of China to be noted; as to emptying in the moving sands—well, we can only say that when in difficulties the critics are apt to resort to two rivers of the same name and we have not been told where these moving sands are.

So far we have only enquired into the northern half of the western frontier: there is left the long stretch from the Ichang gorges to the Yellow River. The whole basin of the Han is described in the classic. Ssü-ch'uen drains into the Yangtze and we have been compelled to reject the theory that that river is described further west than the gorges, but attempts have been made to include the northern part of Ssü-ch'uen in the province of Liang-chou; it is with this purpose that the Blackwater which formed one of the boundaries of Liang-chou is placed south of Mt. Hua instead of west. Another passage in connection with Liang-chou has also been treated somewhat violently in order to include Ssü-ch'uen. After the usual description of the products and articles of tribute we read 西傾因桓是來浮于潛逾于沔入于渭亂于河. This is taken as one sentence descriptive of the route followed by the tribute bearers, and Dr. Legge, whilst noticing its difficulties, has been overborne by the concensus of Chinese critics to adopt this rendering: the reason for it is that if they came from Ssü-ch'uen their route must be taken over two watersheds, and so the River Huan from Shi-ch'ing is made part of it. Now, the description of the tribute routes of all the other provinces is after one formula; they begin with a water journey the verb being 浮, once it is 沿, which is the first word, the precise place of departure never being mentioned: all the rivers traversed are named; the constant word for crossing a watershed is 逾. According to the rendering now under discussion of this passage, a point of departure, Shi-ch'ing, is given; the crossing of the first watershed into the Ch'ien is clumsily expressed by 是來 placed in juxtaposition with 浮: the River Han is not mentioned and the character 浮 has an unusual position in the middle of the sentence. It is textually preferable to place a full stop after 來 and to take the



former of the two sentences as referring to the intercourse between the tribes of the Shi-ch'ing mountains and China proper for which 是來 is a usual expression. The account of the journey of the tribute bearers then begins, as in all analogous passages, with the word 浮, and only one watershed is crossed into the basin of the Wei. They did not come from Ssü-ch'uen. The absence of gold from the list of the products of Liang-chou is further evidence that it did not include Ssü-ch'uen. In this region, then, the southern watershed of the Han formed the boundary.

The northern boundary is the least distinct. The highest point on the western Ho where the works are said to have begun is the Hu-k'ou which, with much probability, is identified with a place on the river in latitude  $36^{\circ} 15' N^*$ : this is above the mouth of the Fên but as that river is not alluded to in the classic we have to exclude the greater part of Shansi as we have excluded the northern part of Shensi from the empire described: probably the river was known further than the adjacent country was subjugated. The other tributaries flowing eastwards into the lower part of the Yellow River are mentioned but even here it would be rash to include the whole of their valleys: and so the line is brought again to Ta-ku.

Was all of this large area settled land, or were any considerable parts of it merely described geographically but lying outside the borders of civilization as then known? To enumerate all the places which are specially said to have been brought under cultivation would burden the reader with a list of unfamiliar names. The first part of the classic, whilst acknowledging that partially subdued tribes still occupied the hilly regions, says that in his time extensive reclamation works, implying a settled civilization, had been done all around the borders, by the sea, along the Yangtze Valley and in the west. It appears safe to conclude that the whole territory surveyed was really within the empire.

We have now to enquire at what historical period such an empire as we have found described in the Tribute of Yu really existed. In the first place, when was China divided into nine provinces? Outside of the Tribute of Yu the Shu-ching speaks categorically of only the twelve provinces of Shun. Allusions to nine have, however, been found in the Yih-tseih where it is said that Yu opened passages for the nine streams,

\* See Dr. Legge's Chinese Classics, Vol. III, p. 95: cf. p. 127 on 積石.



which is taken to mean the streams of his nine provinces; also in the "Both possessed pure virtue" of the Shang dynasty, the empire is spoken of as 九有. But when Yu cleared the rivers he was minister to Shun under whom the provinces were twelve in number. The expression 九有 of the Shang might refer to nine provinces if the fact of such a division could be otherwise established but of itself it is too slender a proof, because 'nine' is very frequent in the early books for 'all' and is applied to many things where there is no question of geographical distribution; so in the Tribute itself it is used in this sense of rivers and we have the nine Ho and the nine Chiang which cannot be supposed to have been scattered over the nine provinces. Nor does the Shu-ching say clearly that Yu divided the land at all. In his Counsels, a book which confesses itself not to be an original document, and in the Odes of Shang<sup>1</sup> we have expressions which are taken to refer to division of the land by him; the verb in both is 敷, the same which we have found in the opening paragraph of the Tribute where the context suggests clearing and opening rather than dividing. The use of the same verb in all of these passages points to one source which is likely to have been the Odes; there, the context still more plainly than in the Tribute, refers to his work upon the flood<sup>2</sup>.

Our authorities, then, including the Tribute, are silent about Yu's division of the land and as far down as the Shang dynasty we have only Shun's twelve provinces; what then were the nine which are described in the Tribute? The Chou li, a work, however, not of the early years of the Chou, says that the dynasty had that number and there is some confirmation of the statement in the Shu-ching which tells us that in Hing Ch'eng's time there were nine 'Pastors' amongst the royal officers<sup>3</sup>; the context shows that the number is to be taken literally and the title 牧 is the one which we should expect to be given to the governor of a province.

The fact, then, that the Tribute of Yu divides the empire into nine provinces without saying that they were his, is some evidence that it was written under the Chou.

It is almost absurd to discuss the possibility of an empire reaching to the sea and the Yangtze having existed in the

<sup>1</sup> Legge's Chinese Classics; Vol. IV, p. 638.

<sup>2</sup> Mencius has the same word coupled with 治 which brings out the meaning of regulating more clearly; he applies it to Shun controlling the floods.

<sup>3</sup> Legge's Chinese Classics; Vol. III, p. 530.

early Hsia times. Yu's grandson could not cross the Lo without losing his throne; a stray ruler might send expeditions far beyond where a weak ruler could safely go; the claim of the Tribute, however, is not merely of a temporary expedition but of permanent occupation which brought civilization and cultivated lands. The Sung of the Five Sons, perhaps the earliest book of the Shu-ching with any flavour of originality, claims only one of the provinces, Chi, what may be called the metropolitan province of the Tribute, for the inheritance of the Hsia, and it would be begging the question to suppose that it was of the same area as the Chi-chou of the Tribute.

The Shu-ching brings us well into the Chou dynasty, but all through it we hear of no expedition either to the coast or to the Han. In King Ch'êng's time we have an expedition into the east against 菴; we are left to the usual late authorities for the location of this place in Shantung. In the same reign, the feudal state of Lu operated against the Hsü 徐 tribes<sup>1</sup>. These two expeditions may have brought the armies near to the coast but probably they never saw the sea. It is not contended that the coast was unknown in King Ch'êng's time; indeed the capital of Lu was only some 150 miles inland, but for several centuries later the intervening country was inhabited by rude and warlike tribes and there is no evidence in the Shu-ching to show that in those early times the coast was familiarly known or navigated to the extent which is implied by the Tribute. Nor does the Shu-ching use the sea in simile; unlike Confucius, it does not compare a dangerous enterprise to a voyage at sea, but to the crossing of a great river<sup>2</sup>; the sea was spoken of as something remote and the end of all things; Yu is said, in a book composed long after his time, to have exclaimed "O! emperor, shine to all below Heaven and to the grassy 蒼生 shores of the sea"<sup>3</sup>. The writer, a dweller inland, imagined the sea coast to be like the banks of his river.

Extension southwards was still slower. The same expedition from Lu under King Ch'êng involved the tribes on the Huai, but it need not have crossed the river. And nowhere else, except in the Tribute of Yu, does the Shu-ching mention the Huai or even the Han, much less the Chiang.

<sup>1</sup> Legge's Chinese Classics, Vol. III, pp. 461, 5621.

<sup>2</sup> Ditto, Vol. III, p. 364.

<sup>3</sup> Ditto, Vol. III, p. 83.

The Annals of the Bamboo Books, a late authority for the times before the break up of the feudal state of Chiu, mentions no expedition to the coast in the centuries immediately preceding its compilation; the only two which it records are dated as far back as the Hsia dynasty; one was led by the Emperor Ch'u and the other by the Emperor Wang; the result of the first was to catch a fox with nine tails and of the second 'a great fish.' This authority also says that King Wu of the Chou punished the tribes of Yüeh 越; as Yüeh lay south of the Yangtsze beyond Wu 吳 of which no mention is made and rose into fame after the fall of Wu, reference to it in the time of King Wu must be an anachronism.

Turning to the southern border, the Bamboo Annals have some equally interesting statements. They say that as early as King K'ang's time a royal progress was made to the nine Chiang and to the Lü mountains 廬山; it was not even war but a progress through peaceable country, and is almost as wonderful as the next allusion to the nine Chiang when we are told that King Mu crossed over, again peaceably, by a bridge of tortoises and iguanodons. The unhistorical character of these records is convincingly shown by their placing the nine Chiang as far east as the Lü mountains of Kiangsi.

In the west, the statements of the Annals are more credible. They reduce the famous journey of King Wu to moderate dimensions; according to them, he went on a punitive expedition to the K'un-lun mountains and saw Shi-wang-mu, 西王母, but the journey and the return visit were both accomplished before the autumn of the same year. The particulars of King Wu's western journey as given by the Bamboo Annals and Ssü-ma Ch'ien are contradictory in three or four important particulars which we need not point out here.

*(To be Continued.)*

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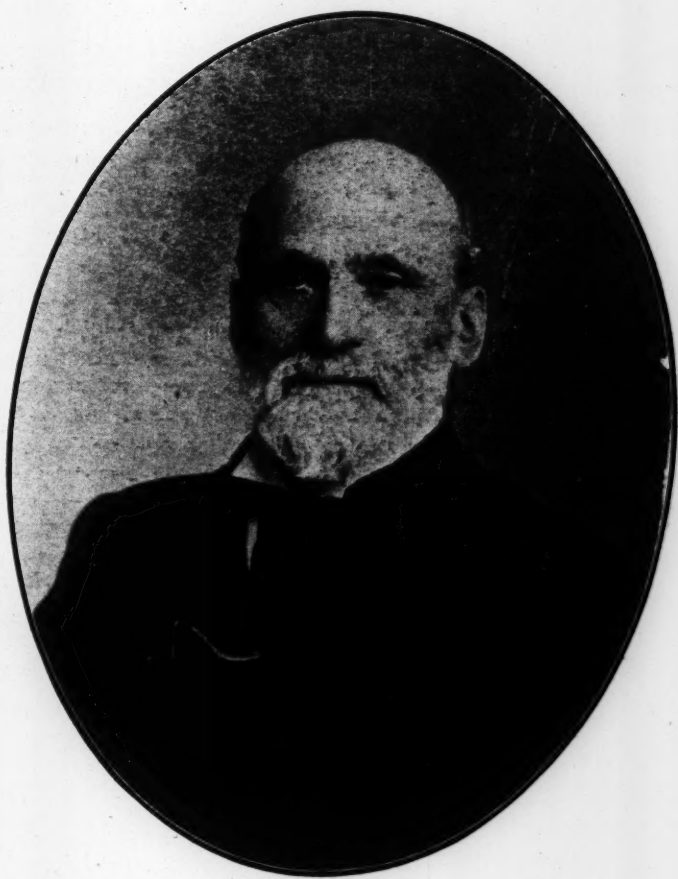
### In Memoriam.—Rev. John Linton Stuart, D.D.

**O**N November 24th, 1913, in Hangchow, China, John Linton Stuart gently fell asleep in Jesus. Had he lived a few days longer he would have been seventy-three years old. He was born, the son of a Presbyterian minister, in Shelbyville, Kentucky, December 2nd, 1840. He was a student in Jefferson College, Pennsylvania, till his senior year which he spent at Centre College, Danville, Kentucky, where, in 1861, he was graduated: being then twenty-one years of age. For four years he taught school in Kentucky and then went to Princeton Theological Seminary where he completed his course in 1868. A missionary address by Dr. John L. Nevius of the China Mission directed his thoughts to the Chinese field.

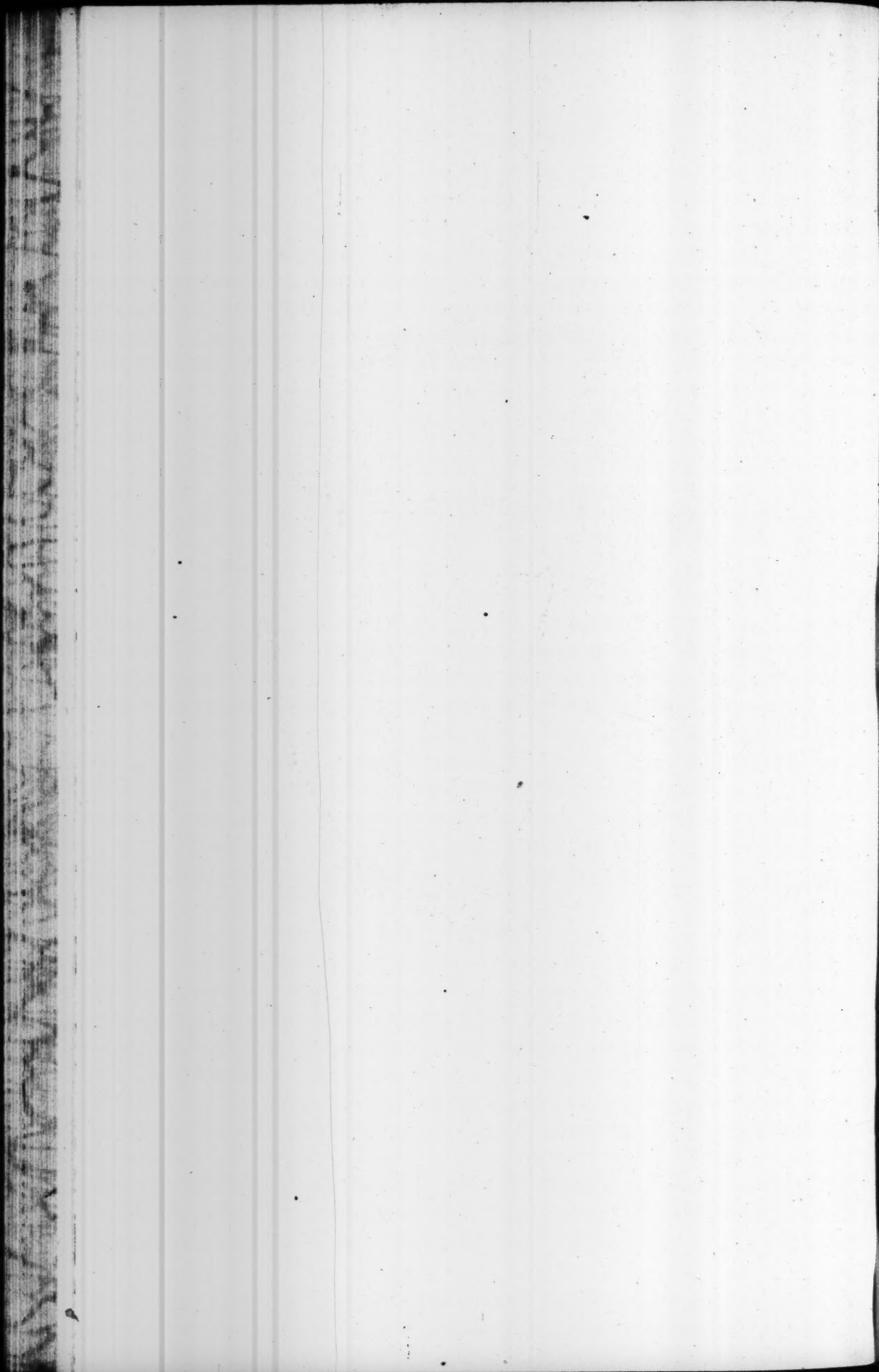
On September 1st, 1868, he left his home in Shelbyville, Kentucky, and started to China. Sailing from New York, he went to the Isthmus of Panama. Crossing this by rail he again took ship and crossed the Pacific and arrived at Shanghai, November 4th, 1868. His companions were Rev. Ben Helm and Rev. M. H. Houston. These three unmarried men were sent out as reinforcements to aid Rev. E. B. Inslee, up to that time the sole ordained missionary of the Southern Presbyterian Church in China. Mr. Inslee was living in Hangchow and Mr. Stuart lived with him about a year. An attempt was then made to open a station at Gyüchow, in Chekiang Province, on the Tsién Tang River, 150 miles from Hangchow. Here the young missionaries ate "bitterness" for two years. Part of the time Mr. Stuart lived alone: sometimes he had the company of Mr. Inslee or one of the young men. They lived in a Chinese house above an opium shop, and daily, when the opium was boiled to prepare it for smokers, the fumes rose through the cracks in the floor. Want of good food, bad air, and trying conditions generally soon produced their inevitable effects upon the health of Mr. Stuart. The upper floor above the opium shop was roughly divided into three or four close, ill-ventilated rooms. It was wisely decided to give up the attempt to open Gyüchow, which was turned over to the China Inland Mission. Mr. Stuart returned to Hangchow and, after trying in vain to open Huchow, he went to Soochow and succeeded in renting a Chinese house. This was in 1871 or 1872. In June, 1872, Rev. and Mrs. H. C. DuBose arrived in China and Messrs. Stuart and DuBose occupied the newly opened Soochow Station for a short time. Mr. Stuart held the fort till Mr. DuBose, studying in Hangchow, had made a good start in the language. In the spring of 1873 Mr. Stuart was compelled to return to U. S. A. to recruit his health. He left the Soochow Station in charge of Rev. and Mrs. DuBose who were joined in October, 1873, by Rev. J. W. Davis and Miss A. C. Safford.

A furlough of a year restored Mr. Stuart to health and he prepared to return to China. On October 15th, 1874, he was married to Miss Mary Horton, daughter of Judge Horton of Mobile, Alabama. She had for some years taught school, and her superior accomplishments in literature and music admirably fitted her for





THE LATE REV. JOHN LINTON STUART, D.D.



missionary work, educational and evangelistic. Mr. and Mrs. Stuart and Miss Helen Kirkland arrived in China on Christmas day, 1874. After a short visit in Soochow they went on to Hangchow. This station had lost Mr. and Mrs. Inslee and also Mr. and Mrs. Thomas E. Converse, who were compelled to cut short a promising career and return to U. S. A. for considerations of health. The force consisted of Messrs. Helm, Houston, and Painter, Mr. and Mrs. Stuart, and Mrs. Randolph and Miss Helen Kirkland. A part of the station work was the care of a girls' boarding school, conducted for some time by Mrs. Randolph. She was succeeded by Mrs. Stuart, who presided over it with great efficiency for several years.

Mr. and Mrs. Stuart had five children. Two of these died early in life, and one, Dr. David Stuart, in the prime of manhood. Two survive, Rev. J. Leighton Stuart of Nanking and Rev. W. H. Stuart of Hangchow. For these and their wives, for the venerable Mother Stuart and her little grandson, John L. Stuart, Jr., the warmest sympathy is felt by a wide circle of friends Chinese and foreign.

Mr. Stuart's long missionary career was spent in Hangchow. In forty-five years he had five furloughs. The discipline of these years, full of varied trials and joys, developed in him a character unusually well-rounded and well-balanced. On the day when he was laid to rest, one of the Chinese preachers, Mr. Sang, with whom Mr. Stuart had been associated for thirty years, made an admirable address, whose key-note was the combination of virtues exemplified in the person of his beloved teacher. Mr. Sang emphasized the fact that Mr. Stuart was a practical business man. For many years he was mission treasurer, clear, prompt, efficient. He was frugal and simple in his daily life. He avoided extravagance in furniture, dress, and travelling accommodations. But he was not parsimonious. On occasion, if he saw a piece of property that was greatly needed, he would advance the money and secure it. But he was always careful in such affairs not to go beyond his tether. He would advance amounts that he could provide without risk of financial embarrassment in case it should be long before he could be re-imbursed. And the Mission would always, when the case was fully explained, endorse his course. He possessed the rarely found balanced judgement which made him aggressive without rashness, patient when delay was wise, and prompt to act when the right moment came.

He was always accessible. He would take time to talk with any one who sought his sympathy or advice. In dealing with the varied affairs that arise in every mission station he weighed well the merits of each case and formed an opinion of his own. But he never forgot the right of his colleagues to be consulted and always treated them with due consideration. At the funeral conducted in English, his young colleague, Rev. R. J. McMullen, spoke with deep feeling of the courtesy and consideration always shown him by his departed fellow-missionary. On this occasion, Rev. F. W. Bible spoke in the highest terms of his departed friend's spirit of co-operation in all forms of missionary work. The degree of Doctor of Divinity was conferred upon Rev. J. L. Stuart by the South-

western Presbyterian University in Clarksville, Tennessee, in 1906, and also by the Omaha Presbyterian Theological Seminary in 1908.

Dr. Stuart was a careful student of the word of God and was rooted and grounded in the faith. He was an earnest preacher, always instructive and always heard with attention. Emerson said, "What you are thunders in my ears so loudly that I can scarcely hear what you say." Dr. Stuart never roared nor thundered with his voice, but what he said came quietly being emphasized by what he was. His work was evangelistic and he gave full proof of his ministry. When advanced in years he labored faithfully among the farmers of the Tetsing district, living much of the time upon a small ordinary Chinese houseboat. The evangelistic labors of these later years were made doubly effective by the presence and aid of Mother Stuart, who talked to the women while Dr. Stuart instructed the men. During the very last year these labors were necessarily relaxed. Still he worked up to the close of life and died in harness. It was fitting that his last illness came soon after two interesting functions—receiving church members, and the installation of a Chinese pastor. He was greatly beloved by the Chinese, and the attendance at the funeral services, at the church in the city and at the grave, was the largest ever known at a Christian funeral in Hangchow.

His summons came in the form of a stroke of paralysis, followed in about ten days by death. There was a funeral service in English on Wednesday, November 26th, and a service on the next day in Chinese. On that day he was interred in the foreign cemetery outside of Hangchow. The service at the grave was conducted by Dr. P. F. Price, assisted by Dr. J. W. Davis and two Chinese pastors, Messrs. Sang and Chen. After the benediction, the young men connected with the foreign mission work in Hangchow, regardless of the pouring rain, filled up the grave, while a quartette of ladies sang in low but distinct tones appropriate hymns, "Asleep in Jesus," "Peace, perfect peace," and some others. Then the grave was covered with a great heap of wreaths and crosses of flowers, tokens of respect and love for him who had

An honored life, a peaceful end  
And heaven to crown it all.

JOHN W. DAVIS.

*Soochow, December, 1913.*

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## In Memoriam.—Mrs. G. Miller.

**T**HE privileged years of fellowship with Mrs. Miller were one unbroken revelation of her sweetness of spirit, her self-effacing, sincere devotion to the Master's work.

As a fellow worker, she brought to her task a wealth of experience and fullness of consecration which stamp it with the highest value, while her absolutely guileless humility enabled her always to put the Master first, and to fulfill the Apostolic injunction: "in honor preferring one another."

She was always ready to adjust herself to the plans of others, when her assistance was asked, without obtrusiveness. But her readiness to help others never interfered with her own personal tasks.

Occasionally one was privileged to have a glimpse into her prayer life—a revelation of which was like an open vision of the Holy of Holies.

She was untiring in the ministry of the Word, because she was instant in prayer, and the message from her lips always came with power, being reinforced with the high priestly service of intercession. Her comprehensive sympathy which enabled her to make the needs of others, her own, was the gift of the Spirit which He is able to bestow on those only who abide with Him. She never missed an opportunity to present the claims of a loving Saviour. If there was time for but one thing, the *best* was never crowded out by the good. Her gift of prayer availed more than once, not only for the healing of the soul, but also for the body.

Perhaps Mrs. Miller's greatest service was rendered in the quiet of her own home. She illuminated the words "home" and "mother" by a life of unbroken ministry in which self was never first.

She considered it her supreme privilege to relieve her husband of all burdens that would detract from his uninterrupted service of the church. The home was a refuge for all tired hearts, in which her own weariness was eased by relieving others.

Not only were these sacred ministries performed for her own family, but many others also shared the comfort of her mother-love, her sister-tenderness. We are permitted to quote from one such:

"I have many memories of your dear wife, and all of them pleasant and happy. Often have I spoken of the real home she made for us, the first we knew in China, when we came to Ningkwo from the Training Home in 1892; and every remembrance of her gracious kindness and unselfish thought for us in those days is beautiful and precious.

"Given a privileged and intimate place in your home circle then, we were able, even more than others, to appreciate the true goodness and worth of her character, and the gentleness of spirit that was allied to such whole-souled devotion to the Lord whom she so truly loved and so faithfully served."

Even among such intimate friends as those for whom these words are written, we would not cross the sacred threshold of home, and bring forth its beautiful treasures. But from the following glimpses which are permitted us, we may understand

something of the lifelong peace which filled the home like an atmosphere.

Mr. Miller points to his own conversion, when but a lad of sixteen, as a result of the disinterested love of the lady whom afterward he called by the dearest possible name.

The wonderful self-control which always characterized her life was summed up in these words, by her husband: "She never had occasion to say, 'I'm sorry I spoke as I did.'"

A word of highest praise was spoken spontaneously by her son, in the last letter his mother received from him. He said: "You have given me my highest ideal of life."

She whose love was Christlikeness, whose service was heavenly, whose soul was so fitted for communion with saints, heard the Bridegroom's voice, and entered into His presence.

Our hearts are stricken indeed, but we have the heritage of a deathless example—a life fragrant with the perfume of purity, of service, of sacrifice, which will abide forever.

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## Our Book Table

TWO YEARS' COURSE OF STUDY IN THE CHINESE LANGUAGE. By REV. ROBERT THOMAS BRYAN, D.D. In Four Volumes. Volume I. *Analytical Primer*. Shanghai: Methodist Publishing House, 1913, price \$3.00.

This *Analytical Primer* is a comely, half-leather volume, quarto size, of 224 pages. Its contents will prove to be treasure trove to those who, at the start of their missionary career, are fortunate enough to have Dr. Bryan's course of study appointed to them. His method is marked with great thoroughness, and if anything can make the initial study of Chinese interesting to the learner, this volume should succeed in doing so.

The aim of the full course (of four volumes), as stated in the Preface, is the imparting of "a thorough knowledge of two thousand well-selected characters, which will enable one to read almost any Chinese production with an occasional reference to the dictionary. For it is better to know well a limited number than to know imperfectly a much larger number."

The first volume contains nominally 500 characters, but in reality about 800, from component parts of characters, and some additional synthetic characters. "The second volume is intended to be a natural continuation of the first. The third is based on the New Testament, and the fourth is to be a sort of key to the different kinds of Wen-li."

In this volume, each lesson, with a few exceptions, contains five characters. These are given in fine bold type, with of course sounds and tones and translations, but they are also analyzed into their component parts, and these component parts, where possible, are given their due sounds and translations. All this occupies a half of each left-hand page—wherein is abundant space for any short notes the learner may wish to make. And the other half of

the left-hand page consists of exercises in Chinese upon the vocabulary thus given. Each right-hand page has also two columns. Heading the first column are the five characters in half-inch size, written style, with a slightly running style underneath. Below this is the English translation of the sentences opposite. And the second column is filled with valuable and interesting notes, except in a small space at the bottom, where a few synthetic characters, with sounds and translations, are added, as we are told in the Preface, "as an extra gift."

The main part of the book is preceded by Tone and Aspirate exercises; and a table of sentences to assist the beginner to communicate with his pundit. And it is followed by a boldly-printed vocabulary, a list of common classifiers, and a list of the radicals.

The romanization is of the new "Standard" order. At this the beginner will rejoice, while the more conservative among maturer scholars will give vent to a most superior "Ah!" This "Ah!" (in English condensed wen-li) will expand, on translation into: "I groped my way across all the pitfalls of a spelling which, only here and there, meant what it said,—and why, forsooth, should these beginners be pampered?" It is the same unanswerable argument of many a woman in China to-day: "I had my feet bound when young; why should these bits of girls be let off?"

But, without resorting to "crystal gazing" or any other magical device, a vision of the past rises up before one, in which these now-satisfied scholars are seen, in *their* early days at the language, pencilling in their primers something very like *Dieh*, *Dzao*, *Dzoh*, and the rest. Given an unsophisticated ear, and full personal liberty,—anyone can get quite workable romanizations, if at times savouring of the uncouth. Every new-comer to our Treaty Ports knows that his place of business is called a *hong*, and spells it thus. But, by mandate of the Sinologues, the Western merchant is forbidden to write *Hong-joe*, for a certain city. He is required by these authorities, to make and perpetuate to the end of time, no less than *three* glaring mistakes, by taking at their face-value the two syllables Hang-chou; and further to be perpetually confusing it, in his clients' minds, with Hankow—in regard to which city he is required to make *one* mistake.

From this "tail of an ancient wrong" we pass on to the fact that even the present volume might have been enriched by a note to the effect that, wherever the letter *o* occurs by itself in any romanization whatever, its sound is much nearer the short *o* in *John* or *Tom* than the long *o* in *Joan* or *tome*. For not a few learners, for want of this caution, have gained habits which they may never entirely shake off,—calling medicine *oil*, and (tones being no object to them) telling visitors to "please go" instead of "please take a seat."

As a second edition of Dr. Bryan's excellent Primer will surely be required in time, a few specimen items may be pointed out.

Preface, page i, *Gile's* should, of course, have the apostrophe deleted. Page iii, some feeble strokes placed against three of the five tones should be deleted. For Hupeh, and surrounding province, they give just the wrong view of *sang-sheng* and *chu-sheng*. Then, in Lesson I, p. 5, the advice to beginners to write with a



Chinese pen might be spared with advantage. On page 10, 乃 is just translated "but," a sense which it certainly carries after a clause beginning with 非 or 未 or the like; but its commonest meaning is surely "is," or the mathematical sign for "equals."

A careful reading over again by the author may discover more of these lesser items. We might suggest, for instance, that the use of the Chinese classifiers might be exemplified in English by instancing the fact that we cannot say "a bread," "a butter," "a meat," without a "classifier." And is not 了不得 rather "unmitigated," than "exceedingly good"? There was once a Chinese preacher who, on being presented with his fifth little daughter (instead of the long-hoped-for son) used that phrase, quite devoutly, no doubt, of "the grace of God," but evidently in the sense of "unmitigated"!

It only remains to add one or two hypercritical remarks in closing.

(1) On page 45 we read that "the two characters translated *Jesus* are used simply for their sound, and not for their meaning." Is that so? Surely, to Chinese of deep scholarship, the choice of those characters was the most felicitous thing the earlier Jesuit Fathers ever did in this language. The second character is written, by literary licence, for 誕. And the whole more than suggests "The August One who rose from the dead."

(2) Are we to continue to translate 國 as "kingdom"? China hardly in all her history was *that*. And now is no more a "kingdom" than the United States themselves. The less definite word "realm" would seem to answer the case. It means either "sphere" or "province" or "state" or "domain."

(3) And lastly we venture to put on the plate a true bone of contention. What does the word 教 mean to educated Chinese but (a) moral instruction, and (b) instruction in general? It is we who have read into it (*vulgarly* as the 新字典 affirms) the meaning "religion." That latter word, in ordinary written Chinese, since 1898, has been represented by 宗教, or "heiro-instruction." Where we say in English "the Confucian religion," Chinese scholars say something exceedingly like "classical instruction," and recent mandates, which have caused much heart-burning, have been written with the wen-li, and not the vulgar, meaning of 國教. If, in addition to some moderate revival of classical instruction (apart from which the whole literature of China will be a dead letter in thirty or forty years' time), there is going to be on a wide scale an enforced "homage to Confucius" (concerning which official feelers have been put forth), there will doubtless be memorials sent up to the centre, of a truly trenchant order. But meanwhile we may well believe the authorities when they declare that by 教 of itself they have all along meant "moral instruction."

W. ARTHUR CORNABY.

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THE LIFE OF JAMES ADDISON INGLE. YIN TEH-SEN. By W. H. JEFFERYS. New York: The Educational Department Domestic and Foreign Missionary Society, 1913, pp. viii + 265. Price: cloth 675 cents; paper, 50 cents, postage extra.

The Life of Bishop Ingle is a book which missionaries and those who are interested in Missions will read with profit, and



which will show many who do not take an interest in Missions what sort of a man a missionary may be.

In reading some missionary biographies one has a constant feeling of unreality, and even comes to wish that the subject of the history might have done or said something to show that he had at least one weakness to form a bond of sympathy with the rest of us. What is charming about this book is its naturalness. The man draws his own character for us in a series of those fresh and delightful letters which he wrote week by week to his father and sisters at home. His likes and dislikes, his strength and his weakness, his aspirations and his limitations are recorded by his own hand. And so we get a picture which attracts us by "its very simplicity and naturalness, its loyalty and faith, its Christian manliness" to use the words of the author's preface.

As a young man Ingle came to China and was stationed at Hankow, where there had been started one of those movements which bring men by masses into the Church; and, as in all such cases, there was a tremendous amount of work to be done afterwards in separating the chaff from the wheat, in training new and ignorant converts and in bringing order out of confusion. It happened that this fell on him and he had to do it alone. No more trying work can fall upon a young and enthusiastic missionary than work of this sort. It was Ingle's faith and patience which brought the work through this period and began a time of steady growth and spiritual increase, and if it cost him pain and trouble he had his reward in a task well done; Furthermore, in his own character he was broadened and strengthened and fitted for his life's work.

To the missionary at work the book is full of instruction, for he can follow the worker through struggles and perplexities and sympathize and understand as only a fellow-worker can, and he will duly appreciate pp. 204,5.

But there is more than instruction in these letters for they are charming in their simplicity and bright with a ready humor which was characteristic of the man. For instance, the description of the noises of China on page 102, or the account of the "man who wanted a testimonial" on page 118. Or note the shrewd wisdom and blunt honesty of this passage (page 120):—

"You must feel, as I do, that these letters are very unmissionary. They will probably help you to realize, as I do, that a man, by the mere fact of going to a mission field, is not in the least metamorphosed. He is still just an ordinary man, with the same necessity of sleeping, eating, and exercising upon him, however much he might like to dispense with all three. And he doesn't get away from human weaknesses in others or himself at all. If he was weak at home, he is weak here; if he found people at home hard to get along with, here they are the same. He has no special immunities; only some special privileges, and, with them, some special temptations."

It is a "Life" that will well repay reading and the best thing about it is that the man was really abler, wiser, and greater than the picture which his letters give us; for, like all such men, he was largely unconscious of his real strength, and too distrustful of self to think of himself as others thought of him.

F. R. G.

UNDER THE REDEEMING AEGIS: *An Exposition of the Evangelical Principles.* HENRY C. MABIE, D.D., LL.D. London: Hodder and Stoughton. 2/ net.

Dr. Mabie frankly confesses that the title of his book will to some seem novel and even startling. This opinion will be shared by his readers who will be proportionately grateful for the not uninteresting explanation and commentary to be found in Chap. i. What the present day national flag—the successor of the heraldic shield, which in turn was derived from the goat-skin shield or “aegis” of primitive warfare—is supposed to be to the character of the nation it represents, *that* for the whole universe, is the redeeming conception represented by the Cross. The meaning of the Cross is that our world is a potentially redeemed world. The redeeming “aegis” is over all peoples, even though they have no philosophy of it such as Biblical revelation affords. “All infants of the race, whatever the obliquity of their ancestors, are incipient believers, and are inchoately justified by the racial efficacy of the timeless atonement made historic in Christ.” Moreover, it is not the act of man’s criminality which constitutes the atonement. “The atonement is God’s act,” and is deeper than crucifixion. To put emphasis on the crucifixion is not, in Dr. Mabie’s opinion, “the best way to tell the story involved, for the common mind will not see beyond it, and the scholastic mind will reject it or count it an impossible remedy for the guilt of mankind.” These brief quotations are sufficiently indicative of the nature of the book, and will show our readers that it is calculated to provoke thought and occasionally some criticism. The six chapters which comprise the volume display close thinking along lines which, for the most part, are distinctly orthodox, although it cannot be said that there is anything strikingly new in what is advanced. It is impossible to accept Dr. Mabie’s reference to the refunding of \$12,000,000 indemnity money to China by the Government of the United States as a just illustration of the point which he strives to make in Chap. iv. The real inwardness of that historical deed was laid bare by Sir Edward Grey some time ago, and if Dr. Mabie thinks that the world in general will agree with his view of the case, his information on the matter must be very incomplete. The last chapter in the volume headed “To Every Creature” is of special interest to missionaries as giving an admirable presentation of the case for foreign missions. Dr. Mabie’s style is always fresh and graphic, although, if it may be said without offence, it not infrequently betrays the nationality of the author.

J. W. W.

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EVERLASTING PEARL. By A. M. JOHANSEN. With preface by W. B. SLOAN. London: Morgan and Scott, and China Inland Mission. 1/6d.

A beautiful story, simply told by one who has the gift of clear writing. No one can read this interesting little book without thanking God that there are to be found among the humbler classes in China many who, like Everlasting Pearl, have received the Gospel in the love of it, and who now possess an unquenchable

desire to lead others "in the true Way." Everlasting Pearl is, happily, still alive, and continues to manifest in various practical directions the realities of the faith she so eagerly and so wholeheartedly embraced many years ago. The story of her early life, previous to her conversion, is thoroughly interesting, and depicts with wonderful accuracy the history of almost every poor girl-child in China. We heartily commend the book not merely on the ground that it is a graphic narrative of the work of grace in the heart of one of the daughters of China, but also because it supplies a vivid picture of certain characteristics of humble home-life which only those who are privileged to come into close contact with its many-sided features can possibly obtain. Miss Johanssen's little volume will be welcomed as a Christmas gift by many a school-girl in the West, and can undoubtedly be read with profit by all.

J. W. W.

#### NOTES ON CURRENT CHINESE LITERATURE.\*

##### *Some Buddhist Publications.*

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|---|---------------------|------------------|
| 1. Life of Sakyamuni Buddha, Illustrated. 釋迦如來應化事迹                    | 50c.                | Shanghai<br>有正書局 |
| 2. The Ultimate Being of Man according to the Hwa Yen School. 華嚴原人論合解 | 15c.                |                  |
| 3. Journal of Buddhist Studies. 佛學叢報                                  | \$3.00<br>per annum |                  |

These books are an indication of the revived interest in Buddhism, which is one of the features of the new era.

No. 1 is a life of Buddha compiled from various sources, which has this merit that the sources are indicated, and that the incidents are combined into one narrative, instead of being scattered through a wide and little known literature. Western students have the advantage of critical research, but as that is expressed in the languages of Europe they cannot make use of it in China until they acquire the special vocabulary of Buddhism. The illustrations occupy half of each page, and are purely Chinese in character.

No. 2 is a reprint of a small work by Kwei Feng Mi of the Tang dynasty, reckoned the fifth patriarch of the Hwa Yen School. The style is very concise, and it is by no means a book for the beginner. To this is added a commentary of the Yuan Dynasty, which introduces new matter in the shape of scholastic definitions. This is hard reading, but it is useful to those who are seeking to

\*[During the last few months a collection of recently published Chinese books (including school books) has been made from various publishing houses and book shops in Shanghai by the Book Table, and a large number of friends, whose assistance is much appreciated, have come to the help of the editor in making critical notes on this literature. These notes, inadequate as they are as a survey of current Chinese literature, will serve to call attention to the special features of the books that are now shaping the thoughts of scholars and students. The Book Table editor will be glad to have further help from readers of the RECORDER so that this survey may be extended. Notes on any new Chinese publications will be greatly appreciated.—*Editor Book Table.*]

reproduce philosophical ideas in Chinese to see how the Chinese themselves grappled with the same problem, and how often description has to stand in the place of definition.

The plan of the book is interesting. First the author discusses the Confucian and Taoist explanations of life by fate and the vital principle 元氣. Both are found wanting in that they only apply to the present world, and do not explain the inequalities of man's lot. Thus we are led to the Indian doctrine of *karma*, which makes all existence the fruit of a cause in a previous state. This is shown to be inadequate without admitting continuity of personality, otherwise "it is like cashiering a mandarin for the offences of his predecessor."

The way is thus prepared for Buddhism, but this again is many-sided, so we have a discussion of four schools. First there is a sketch of the Lesser Vehicle, the 4 Noble Truths, the 12 *nidanas*, etc., all of which are declared to be an accommodation by Buddha to the capacity of the common man. Next comes the *Mahayana*, and first the idealist school 法相教. "Nothing is real but mind, the material world is only a function of the mind." To this the Nihilist 破相 school replies that, if the objective world is but a dream, the faculty which creates it must likewise be an illusion. Our author agrees, so far as this refutes the idealists, but he sums up with an anticipation of Descartes, 知無者誰: "If both subject and object are void, who is there that knows this? And if nothing is real, what test remains for the false?"

Hence the "true doctrine" is that of Hwa Yen or 顯性 school, a higher unity of all the schools. Subject and object are ultimately one, and the origin of all things is to be found in the "one true spiritual essence," the true soul of original enlightenment." This pervades all intelligent beings; it is also the essence of Buddha. It is, however, obscured by the illusions of subjectivity, from which it is the office of Buddhism to deliver human thought. As the commentary shows, much of this is on the lines of the "Awakening of Faith," already made known to English readers by T. Suzuki and Dr. T. Richard.

In conclusion, the author joins issue with Taoism, showing that its "chaotic origin" is after all but material. "Man consists of body and soul. The body may be derived from the original element 元氣, but this itself is a modification of the true soul." On this the commentary quotes from another source—"The soul is like a painter, who can paint all nature. The faculties are derived from it, all phenomena are fashioned by it." And again, "This body of flesh and blood is the dwelling of the soul 心神, just as in a puppet-show the acting of the puppets is not caused by the wood of which they are made."

It is obvious that much of this is not Buddhism in the proper sense, but only the metaphysical speculations of Buddhists, and whether these be true or false is not a matter with which Christianity is much concerned. Still it is remarkable to see how the Buddhist mind, after bringing down the Indian gods to a lower level than its own saints, is still haunted by the divine, and throughout all the material world has "a sense sublime of something far more deeply interfused."



No. 3 is the organ of the Buddhist revival. The October number contains a catalogue of the Nanking Book Society, also a list of the discoveries in the collection taken from the cave of Tun Hwang. Among the latter is the Nestorian treatise, 三威蒙度讚.  
J. W. INGLIS.

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LIVINGSTONE THE PATH-FINDER. (非洲播道之開祖) By BASIL MATTHEWS, translated by W. HOPKYN REES. Shanghai: Christian Literature Society, 1913. Price 40 cents.

More than twelve months ago we reviewed the English original of this book, and suggested that the fascinating story of Livingstone, so brilliantly told by Mr. Basil Matthews, would make an excellent book for the missionary to use in his winter work. We congratulate the C. L. S. on bringing out this translation. There are about twenty beautiful pictures—many of them in colours—printed from the original plates prepared by the London publishers. Having looked at these pictures and glanced through several pages of the story in its Chinese dress, we thought it might be interesting to have a Chinese opinion of it. We were curious to discover how this sketch of the career of Livingstone would appeal to an educated Chinese Christian. Accordingly we passed it on to a scholarly friend with the questions:—

“Is the story good?” and “Is the Chinese style satisfactory?”  
Here is the reply:

The style is good, and the illustrations are living. Livingstone was a good man and his devotion and endurance were conspicuous; but the story does not make it clear how he opened Africa to the Gospel. He appears to have been a Columbus rather than an apostle.

To this discriminating criticism we need add no remarks of our own. But we venture to criticise the book in two or three other aspects. The pictures are printed on sheets smaller than the pages of the book, and as they are used they look as though they had been stuck in as an afterthought. Why was not the book set up in pages the size of the pictures so that the illustrations and letter-press might have made a harmonious whole? On such good paper a smaller type might surely have been used without in any way detracting from the clearness of the page, and a more compact and an equally readable book, at a much less cost, might have been produced. The dull colour of its covers is a disadvantage, for as the book lies on the desk before us under an electric light, its printed title is undistinguishable save when the book is held at a certain angle to the light. There is no attempt at originality or suggestiveness in the get-up of the book. Could not one of the striking pictures and a more attractive title have been printed on the cover? A better dress would certainly appeal to that wider constituency outside the churches for which, we suppose, the book is intended.

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#### SOME RECENT MEDICAL BOOKS.

Three medical books have reached the Book Table for review, two of which are a part of the series of standard Medical Text-books issued by the Publication Committee of the China Medical Missionary Association, the other being a translation of a book on hygiene prepared by Dr. J. H. Kellogg of Battlecreek, Mich.

*The Living Temple*, by Dr. J. H. Kellogg of Battlecreek, Mich. This book, called in Chinese 延壽通論, is a simple exposition of hygienic principles reinforced by religious considerations, and is designed to be of real help to the Chinese, especially the Christians, who are better able to appreciate the religious standpoint. We can heartily commend it to the Christian Church in China, notwithstanding the fact that for some unaccountable reason the translators did not conform in all cases to the terminology authorized by the Publication Committee of the Medical Missionary Association, the only consistent system of nomenclature now before the public. The book is issued by the Methodist Publishing House, Shanghai.

*Insanity in Every-Day Practice*, 靈心病簡述, by Dr. Younger, is a small book of only 96 pages, prepared by Dr. Cousland for the use of medical students. It is printed in the new style, across the page, and treats very simply and succinctly the more common forms of insanity. It is a book for the medical man rather than the layman.

*Medical Jurisprudence*, 法醫學, by Dr. Giffen, is also a small book of 69 pages, translated by Dr. Stuckey of the Union Medical College, Peking, and also designed for the instruction of medical students and for the use of coroners in China.

Both the above books will be of great use in training medical students. They are beautifully printed, the work having been done by the Fukuin Press in Yokohama, which has done so much of the printing of the Publication Committee, and is in excellent style. Both books are for sale at the Presbyterian Mission Press, Shanghai, at 50 cents each.

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THE SECOND COMING OF OUR LORD. (主再來) By ARCHDEACON W. S. MOULE. Ningpo: Trinity College Press, 48+8 leaves, price 20 cents.

This is the second edition of a book published some nine years ago. It has now, we are told, been entirely re-written and much matter has been added, including an index to all passages of Scripture quoted. In its present form the book should be a useful help to the study of the important truth with which it deals.

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HISTORICAL LIFE OF CHRIST. 耶穌言行錄. By Rev. FRANK RAWLINSON, Shanghai Dialect. Shanghai: Chinese Tract Society, 1913.

We called attention to the Mandarin edition of this book in the RECORDER for December last. This edition in the Shanghai Vernacular needs only to be mentioned to secure for it immediate attention on the part of all local missionaries. It deserves to be studied in every school and by every preacher and teacher.

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#### BOOK TABLE NOTES.

GLEANINGS BY G. G. WARREN.

*From Theological Magazines.*

The theological magazines that I have read for the past few months have been unusually free from the material I am always in search of for this column. To be sure they are as interesting as ever; future commentaries will make many a reference to Dr. Gray's series of articles on "The Forms of

Hebrew Poetry" that are still coming out in the "Expositor"; the "Expository Times" caters for all classes of readers and never has a number that does not profit every reader. The "Hibbert" manages to secure masters in all branches of philosophical thought and all varieties of theological belief. The "London Quarterly" always has something bearing on the mission field, generally written by someone from the mission field. The new "Constructive Quarterly" has filled three numbers with lively accounts of the materials that exist in the churches of to-day for the "construction" of something better in the future. The "International Review of Missions" improves every quarter. But they have lately had hardly any article that bears merely indirectly on our special work as missionaries. It is to such articles that I restrict this special page. In lack of them I betake me to a book written by a missionary.

*Christ's Message of the Kingdom.*

I have read most of this book twice, much of it more than twice. I can almost promise anyone who will try to read it that he will perforce study it. Here is the full title page: "Christ's Message of the Kingdom. A Course of Daily Study for Private Students and for Bible Classes, by the late A. G. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. Author of 'Karma and Redemption.'" "For the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the Absolute Power of that Absolute Love and in the liberty of that Love to help Him." D. S. Cairns, Edinburgh: T. and T. Clark, 1913. (The copy from which that is taken is one of the fourth impression; the first was October, 1911.) There follows an Introductory Note by Prof. H. R. Mackintosh of New College, Edinburgh, in which many beautiful things are said about this little work. If I may waive the obvious presumption of making mine the opening words of the following sentence coming from such an one as Prof. Mackintosh, I, too, would say: "More than any book known to me, *Christ's Message of the Kingdom* is successful, I think, in penetrating to vital truth in the transcendent phrases actually spoken by Jesus—truth that quickens faith and opens a new and vaster horizon to believing prayer. Nor could anything be more timely than the writer's insistence that the redemption held forth by the authentic Christian Gospel is miraculous from end to end."

Prof. Mackintosh hints gently at a matter with which I wish to deal more fully: "It may be felt, no doubt, that the interpretation offered in this book is susceptible of criticism or completion from other points of view." Prof. Hogg in his own introductory matter refers to the probability that his readers may misunderstand him. He warns us that we shall "find our Lord depicted as so entirely human," and that "it may appear for the time as though the Christianity inculcated in this book consisted in acquiring the faith of Christ rather than putting faith *in* Christ," (the italics are Mr. Hogg's). Personally, I should word my difficulties somewhat differently. The Gospels make our Lord "entirely human" quite as much as does our author: but the Gospels never depict the Lord as if He were one of the members of His Kingdom. They never show Him in such a position that His part might have been taken by Peter, or James, or John. Mr. Hogg leaves on one no such constant impression. Of course, the whole part borne by our Lord in the ninety studies into which the book is divided could not have been borne by any or all the beloved disciples. Nevertheless, He is again and again made like unto His brethren in a way that I find utterly unparalleled in the Scriptures. Mr. Hogg says that to him "it seems probable that it will depend upon the reader himself whether this first impression of the book will remain with him to the close." I can only say that in spite of the fact that I should have been only too glad to have had the impression removed it has deepened the more I have gone on reading and remains very firmly impressed on me now. The fact that Mr. Hogg himself writes, in his introductory suggestions: "One cannot attempt honestly to copy the faith of Christ without being compelled to a faith *in* Christ" makes it more puzzling to me why he should have been at such pains to say nothing about the faith in Christ, except in this preface. I am still more puzzled to know how it is that holding some of the views he does about the Person of Christ, he can write so clearly in the introduction that he never felt



the reality of the Incarnation a more convincing fact than to-day. If I may be bold enough to say so to a Professor of Mental Science, he would not feel so if he carried his views out to their logical issue.

Perhaps some readers may think it almost blasphemous to attempt to teach anyone that he ought "to acquire the faith of Christ." Yet I will promise any student of the book—that before he has finished it, he will be of the opinion that it would be much nearer blasphemy to teach the opposite. And the lesson is so well worth learning that I unhesitatingly commend the book to all my readers. Just re-read the striking words from Dr. Cairns quoted above from the title page. Is it not well worth getting a book that teaches you and me that we too are to—*can* acquire "an absolute trust in the Unseen, an utter confidence that Love is at the heart of all things, an utter confidence also in the Absolute Power of that Absolute Love and in the liberty of that Love to help"—*you and me*. Which of Dr. Cairns' phrases about the faith of Christ would you alter when you apply them to our faith without making a different Gospel; which is not another Gospel?"

Having said thus much I feel impelled to say something more detailed in criticism of what seem serious blemishes in the book. Prof. Hogg is a modernist of modernists. He has evidently served an apprenticeship with men who are past-masters in the use of the hypothesis. He has a whole regiment of soldiers armed with modern forms of what, after all, is an old weapon: "If we may suppose." Otherwise impregnable forts fall before this weapon. I am tempted to quote the hypothesis of one study (14, 3). "Mark 14, 36 suggests a possibility . . ." "May it not have been the case, then . . ." "If it was so . . ." "Shall we provisionally accept the hypotheses which Mark 14, 36 has thus suggested to us?" "Was there not, then, perhaps . . ." "May not our Lord . . ." "May it not have been . . ." "Could there be imagined a more overwhelming proof . . ." ". . . may we not suppose . . ." (next sentence) "May we not suppose . . ." And what is the outcome of this long-linked chain of supposition? "We may conclude, then, that our Lord died under a sense of a call laid upon Him to conquer death by rising from the dead." It is not a little significant that early in this study we are bidden "to put out of our minds all ready-made theories as to why Christ required to die." Ready-made theories! If only I knew the correct alternative I should know how to describe this new theory: Christ died because it would be so exceedingly helpful to the Kingdom to rise again. In all fairness we must go on to the end of the study where we read that this was not "the whole of His thought about the Cross." Nevertheless, the three following studies seem to me successful only in keeping "ready-made theories" away from the mind. They have suggested absolutely nothing to me that I should like to substitute for the theories that I do hold and which I have certainly not made myself.

Another weapon of what I may call the Encyclopedists is to assure you that something that seems almost absurd to us to-day was quite according to the minds of the benighted unscientific days of Bible ages. It was quite all right to forge a book, hide it away, and then find it in the days of Josiah, though, of course, it would be stupidly wrong to do such a thing to-day. One of the blindest specimens of this form of assertion is found on pp. 62, 63 where we read that in John ix, as well as in Mark vii. 32-34, viii. 23-25 "Christ availed Himself of what would seem to the mind of His day a not unreasonable curative application." I had always thought that in the mind of that day it was firmly believed that "since the world began it was never heard that anyone" had "curative applications" for "the eyes of a man born blind." Prof. Hogg goes on to add "what it is only natural to suppose" to one passage and to ignore the ordinary ready-made explanations of two others and finds that "on these grounds we may perhaps take it as true" that our Lord's "ordinary method" of healing diseases was to "use the curative applications of His day, drawing upon supernatural agencies only as a supplementary resource." Prof. Hogg can hardly understand how offensive—I regret to use so strong a word—this suggestion must be to many of his readers. The suggestion is so needless, too. It is brought forward to buttress the axiomatic truism that Christ would only use ordinary means in His work whenever these sufficed.

A false over-emphasis of the truth of the contingency of prophecy badly defeats itself. We are taught apparently that if anyone had believed as Christ believed before His day the Kingdom of God would have come. With



far less use of the exegetical rack than Prof. Hogg too frequently makes when dealing with the words of holy writ, one might infer that he would believe in the non-necessity of the Incarnation in spite of sin. The *tour de force* of this over-worked reasoning occurs when he reasons from the very difficult passage Luke xviii. 8; "Howbeit when the son of man cometh shall he find faith on the earth?" that our Lord contemplated "that even this second coming may not be a time of easy triumph."

Two uses of this "human conditioning" of the manner in which God may give effect to His purposes (which are themselves sure) are given again and again. I can find no Scriptural grounds in favour of either; but, on the other hand, many passages that utterly negative them.

Firstly, we are taught that the baptism was a deciding point in the life of our Lord. Up to the day in which he went down into the Jordan, it was by no means irrevocably sure that he would be the Christ. Secondly, we are taught that even then it was by no means sure that the Christ must needs die.

"Called to be the Messiah" occurs once and again in contexts parallel to Paul's use of "called to be an apostle" and "called to be saints." Paul's usage implies that there was a time when he was not an apostle, when we were not saints. There is no Scripture that I can recall that refers to any period of our Lord's life on earth as being one when he was not the Christ. Had this too common theory of the baptism been in our Lord's mind one would have expected some such words as "To this end was I baptized" rather than "To this end have I been born and to this end am I come into the world."

Prof. Hogg has no "Study" on that pregnant phrase "I come." It is not merely Johannine. Early in the Sermon on the Mount we have "Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfil." It is unique in the world's literature. No other son of man ever spoke of himself in that way as "coming." Even Buddhistic transmigration ideas do not fit neatly on to that phrase. It is worth meditating on the immensity of the distance between that saying of our Lord as just quoted and such a saying as "Think not that I was baptized to destroy." Yet, surely this latter saying is what our Lord would have used had He regarded the moment when He was baptized as the deciding moment of His life.

I have read carefully all the studies on "a Ransom for Many." The non-contingent character of the death of Christ runs right through them. The "must needs" is quoted, but, to my mind, only to be explained away. I could not imagine one holding these views and at the same time speaking of "the Lamb slain from the foundation of the world." If I were to adopt such theories, I could only read the Epistle to the Ephesians and much else in the New Testament in a forced and distorted way. Frankly, I cannot believe that Paul or Peter, John or the writer of Hebrews hold these theories. Possibly, Mr. Hogg himself does not think they did. Many of the writers whose views he often approximates make no secret of the fact that Paul's Gospel is not theirs. They treat his "my gospel" as if it were merely the private opinion of a private member of the church and they no more hesitate to set it aside than they do the creeds of the earlier and confessions of later Christian days. When I read on p. 203 the following question: "What do you suppose to be the orthodox view of the atonement? Do you have to take away from it, or to add to it, in order to reach the view suggested this week?" I involuntarily recalled the words that seemed almost to be quoted: "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them . . . If any man shall take away from the words of the book of this prophecy . . ."

The strong points of Prof. Hogg's book are those in which with neither adding to nor taking from the Saviour's words, he brings out their full, rich meaning. The weak points are those where it suggests interpretations of the Synoptic narratives which cannot be maintained without either, or both, taking from and adding to the words of the rest of the New Testament. If it were necessary to reject the rest of the New Testament to obtain the richest meaning of Christ's own words there would be a line of defence for the action. But it is not necessary. I can bear witness to my retaining old-fashioned views with regard to the inspired character of Paul's epistles and John's gospel, and an orthodox view of the atonement in agreement with them, and at the same time rejoicing greatly in what this book has taught me concerning the Kingdom.

## Correspondence

### A REMINDER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In view of the Unitarian Invasion of China it is interesting to recall the words of Professor David S. Cairns of Aberdeen in the course of a review of the first report of the Association Concordia of Japan. Referring to two parties, one the advocates of the so-called Universal Religion, and the other, the Christian missionaries, he says:

Both parties are 'out' for a synthesis of all that is true in eastern and western thought, but the former seek for a synthesis that shall include Christ in a wider whole, and the latter for a synthesis within Christ, believing that there is nothing so wide as He . . . . . The finality of the Christian revelation implies, it appears to me, that the absolute truth of the world is disclosed in Jesus Christ; and this again implies that Christian doctrine, which is the interpretation of God and the world and the soul in terms of that revelation, must stand vitally and not accidentally related to it . . . . . I believe that conception of finality demands a firmer view of doctrine, of the old covenant revelation and of the Church than Dr. Gulick's letter seems to indicate. Every thing in missionary Christianity (and is there any other?) turns on this finality. The question at issue between the eclectic modernist and the believer in the absoluteness and finality of the revelation is as to whether Jesus Christ is only a prophet, or also Lord, whether His revelation of the Father

is an episode out of which humanity must one day grow, or the completion of the process of revelation in which there may yet be endless depths to discover, but which is already in its fulness waiting and given.

Yours sincerely,

D. MACGILLIVRAY.

### NEW EVANGELISTIC METHOD.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR:—The other day, while listening to an expensive phonograph turning out the clear tones of ex-President Taft's speech on 'Foreign Missions', the thought occurred that we might use the talking machine much more effectively than we generally do for the furtherance of the Gospel.

Why not have records made of Chinese orations by such men as Pastors Ting Li Mei and Cheng Ching Yi?

If someone would bear the initial expense of preparing these records, I imagine there would be a good demand for bright, well-reasoned statements of the message and aims of Christianity.

How much better such records would be than the usual 'foreign' selections to which the Chinese unintelligently listen.

Yours truly,

EVANGELIST.

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Dr. and Mrs. G. F. Fitch have asked us to convey to the many Chinese and foreign friends who have sent good-bye wishes, their utter inability to reply to all the various communications. They avail themselves of this opportunity of sending kindest greetings and thanks.

## Missionary News

### Call for the Observance of the Universal Day of Prayer for Students.

In the name of the General Committee of the World's Student Christian Federation, we call upon the members of the Christian societies of students in all nations and upon all others who have at heart the moral and spiritual welfare of students, to unite in the observance of Sunday, February 22nd, 1914, as the Universal Day of Prayer for Students. As a result of the growing volume of intercession in connection with this observance each year for nearly twenty years, the Christian Student Movement has continued to spread from land to land, until to-day it is recognized as the principal fact in the religious life of the universities and colleges of the world. The Federation now embraces associations or unions in about 2,400 universities and other institutions of higher learning, with a combined membership of fully 155,000 students and professors.

In issuing the Call to Prayer, we do so with added confidence because the past year has been characterized by greater manifestations of Divine power among the students of nearly all parts of the world than in any preceding year. Moreover, we are in the present year looking out into greater opportunities for Christian activity in the student field than at any time in the past. Notwithstanding the great encouragements, the primary need of this vast, potent, and hopeful field is that of more intercessors.

Why is it of transcendent importance that more prayer be enlisted on behalf of the student world? Because the most remarkable spiritual achievements in this field have taken place as a result of sincere and faithful intercession. Because the key to the solution of the other problems related to the evangelization of students and the releasing of their spiritual energies lies in the manifestation of the power of God in answer to prayer. Because those who have devoted themselves most to true intercession for students are most emphatic in their expression of conviction that the possibilities of such intercession are simply boundless. Another reason why this matter of multiplying the number of intercessors should receive more attention is because there are so many Christians in all parts of the world who know that they should be intercessors and that they could be intercessors, but who have failed to master their circumstances and to devote themselves to this most important ministry. There is need of fresh emphasis also on the fact that one of the most Christ-like forms of work is that of intercession, for Christ not only taught and commanded His followers to pray for others but Himself likewise prayed for others and ever liveth to make intercession.

Whatever can be done, therefore, in each country by those to whom this Call comes, to set forth among Christians the urgent need of prayer for students, to create a more realizing sense of this need of intercession,

and actually to discover and enlist intercessors, will be the most highly-multiplying service which can be rendered at the present time in the interest of the Christian conquest of the world.

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman.*

JOHN R. MOTT, *General Secretary.*

#### GROUNDS FOR THANKSGIVING.

Let us thank God for the remarkable results of the evangelistic campaigns among the students of the Orient during the past year. In China alone over one thousand students have been baptized or have become probationers for baptism, and thousands of other enquirers are in Bible circles receiving Christian instruction.

For encouraging progress in the direction of Indianizing the Christian Student Movement in India, that is, the making it truly indigenous.

For the continued advance of the Russian Student Movement and its recent admission to the World's Student Christian Federation.

For the growing sense of solidarity and responsibility among the Latin American students as best shown in the recent International Conferences of students in South America and in North America.

For the notable answers to prayer in connection with the Federation Conference held at Lake Mohonk and the meeting of the General Committee of the Federation at Princeton, which were the most cosmopolitan and constructive gatherings in the history of the Federation, and the results of which are already apparent in many Student Movements.

#### OBJECTS FOR INTERCESSION.

Let us pray for the students of the large and most difficult and most neglected student field of the Occident—that of the Austro-Hungarian Empire, that the new Student Movement being developed in this field may be characterized by spiritual vitality, true unity, and convincing power of witness.

That following the war between the Balkan States and Turkey the Christian work on behalf of the

students of all these countries may be renewed and carried forward with increased efficiency and fruitfulness.

That the International Convention of the Student Volunteer Movement recently held in Kansas City, Missouri, may result in a large offering of lives for the missionary work of the Church.

That more secretaries of God's own appointment may be forthcoming for work among students in the Far East and Near East.

That new plans influencing for Christ the various student migrations may be earnestly prosecuted and be attended by permanent spiritual results.

That in every Movement there be a steady increase in the reverent and thorough study of the Sacred Scriptures.

That among the leaders in the various Christian communions there may be a far keener recognition of the absolutely unique importance of reaching the students for Christ and enlisting them in furthering the plans of His Kingdom.

#### Proposed Yangtse Valley College for Women.

For several years a committee called the "Committee on the Proposed Union Woman's College" has been meeting and laying plans for a College for Chinese women to supply a much felt need in our mission educational system for women. This committee, composed of women engaged in educational work in the Yangtse valley, was peculiarly qualified to know what were the demands for higher education among women and how best to meet these demands. After much careful and painstaking investigation of existing girls' schools, of the lack felt, and of the means of further developing the system they came to several conclusions.

The first of these conclusions was that the needs of the Yangtse valley territory could be best



supplied by one and only one college and that this one college should be of the very highest grade and best type. The next conclusion was a very natural outcome of the first. If there was to be one college only and that of a superior type it must be a union institution. In no other way could it be supported. Also, nothing but a union college could keep closely enough in touch with the high schools of the Yangtse valley. These mission high schools of the territory would be its chief feeders, therefore the plan developed of making the college a college proper with no preparatory department and at the same time of strengthening the various high schools by depending upon them as the preparatory departments or schools for the college. This would of necessity make them more uniform in their courses and grade of work.

Having advanced thus far in their deliberations the committee felt that the only feasible method of putting these plans into execution was to present the matter to the various missions to enlist their co-operation and backing as soon as possible. A tentative constitution was formed providing for the formation of a Board of Control as soon as three missions should have approved of the scheme and selected two regularly appointed delegates to the permanent Board of Control.

When the committee met in Soochow in October 1913 they found enough missions were ready to enter into the scheme so that the permanent Board of Control might be formed at any time. Accordingly, in November, there was a joint meeting in Nanking of the old committee and the members of the incoming Board. The Board of Con-

trol was organized by the election of chairman and secretary as follows; Chairman, Martha E. Pyle, Soochow; Secretary, Mary A. Nourse, Hangchow. The Committee on the Proposed Union Woman's College adjourned *sine die*.

The five missions entering into the college plan with the names of their regularly appointed members to the Board are:—

American Presbyterian Mission:  
Misses Cogdal and Lucas.  
Methodist Episcopal Mission:  
Dr. Bowen and Miss White.  
Methodist Episcopal Church, South:  
Misses Richardson and Pyle.  
Foreign Christian Missionary Society:  
Misses Kelly and Lyon.  
Baptist Foreign Missionary Society:  
Dr. Proctor and Miss Nourse.

The Board then took several important actions, the most important possibly being that concerning the formation of a Board of Trustees, stated in the minutes as follows:—"That members of the Board of Control through their respective missions should ask their Boards each to appoint three persons as its legal representatives in forming a Board of Trustees to be known as the 'Board of Trustees for the Yangtse Valley College for Women.'"

Several committees were appointed to report at the next meeting; a Committee on Constitution, a Committee on Literature, to prepare literature for circulation both in the United States and in China, and a Property Committee to investigate Nanking sites. Mrs. Lawrence Thurston was elected President of the College pending approval of Board of Trustees when organized.

No further steps than these were taken in the last meeting. With the work of these committees as a basis the Board in

its February meeting in Shanghai hopes to make considerable progress. In a recent review appeared the following sentence: "Every advance in foreign mission work only shows more clearly the need and importance of woman's work." If woman's work is conceded to be a part of the missionary campaign it is easy to see the necessity for a body of young Chinese women

trained as leaders. Only a Christian college can do this. Therefore those who have the college at heart ask for the support of the mission body. May the Board in laying the foundations for this college be assured of the sympathetic prayers and co-operation of all the missions represented in China.

MARY A. NOURSE.

## The Month

### THE GOVERNMENT.

The Administrative Conference opened on December 29th. It appeared to be in general quite agreeable to all the wishes of the Government. On January 12th in two long Mandates Parliament was suspended. The Government decided to adopt the recommendation of the Administrative Conference and call a special conference to amend the Provincial Constitution, which was declared to be unworkable. Arrangements were made for the President to offer the customary sacrifices to heaven at Chinese New Year.

After a lengthy investigation the Chinese Minister in Belgium reports that there are approximately nine million Chinese living abroad.

General Chang was ordered to leave Nanking. This he did after some hesitation on the payment of eight hundred thousand dollars which appeared to be the condition of his leaving.

According to the Chinese Press the Ministry of War has framed three rules for the army which would indicate a somewhat suspicious attitude towards foreigners. They are:—

(1) With the exception of advisors and instructors, no other posts in the Army shall be filled by foreign officers.

(2) Unless the Ministry of War has written on the passport or other documents the words denoting that an inspection of troops be permitted, the bearer or bearers shall not be allowed to inspect troops.

(3) No foreigner shall be permitted to survey any strategic or important spot.

Signs of reactionary tendencies have been somewhat in evidence. Even around Shanghai there seems to be a movement towards the growing of the queue. In Canton, Kang Yui-Wei advised the Tutuh and the Civil Government to reestablish the old gentry system, and in Peking Chang Cheng-Feng has advised the Administrative Conference to reestablish the old examination system. In opposition to these tendencies we note that on January 9th a Presidential Mandate was published which announced the opening to foreign trade of the following cities:—

Kalgan; Kueihuacheng in Doonor; Chifeng in Chihli; Taonanfu in western Shengking; Lungkow in Shantung; and Hulutao, the new port under construction in the Gulf of Liaotung.

The first five named cities are outside the Great Wall.

### FINANCES.

A record Customs Revenue is reported for 1913, there being an increase of taels four million over that for 1912. On January 13th indemnity claims to the amount of twenty-three million five hundred and forty-three thousand dollars were presented. These were considered excessive and reductions were expected. It is to be noted that for the Chinese policemen killed at Changli, Japan offered to pay \$10 a month for each one, but for Japanese

citizens killed in Nanking, in each case two hundred thousand dollars was asked. This gave rise to somewhat stringent criticism.

#### CONFUCIANISM.

It is reported from Chengtu that the establishment of Confucianism as a State Religion is impracticable. On January 14th an immense document relating to the question of the establishment of Confucianism as the State Religion has been handed over to the Administrative Conference for consideration. The general view thereof appears to be, that while there is full recognition of the value of maintaining veneration for the sage, it would be inexpedient to discriminate in favour of any one of the various religions professed in the country.

#### INDUSTRIAL DEVELOPMENT.

On January 18th an agreement was signed by a British firm to build

eight hundred miles of railroad in Kweichow Province which would finally link up that province with Hankow and Canton. On December 31st an agreement was signed with a German firm to construct two railways in Shantung.

#### THE CONDITION OF THE COUNTRY.

Considerable trouble was reported in Kiangsi. There has been a long continued drought in Central China. Fighting occurred with brigands in Honan; the brigands were reported routed. The White Wolf is still active. Twenty-four hundred executions were reported in Szechwan in 1913. A series of political assassinations in Shanghai culminated in the murder of Mr. How, Managing Director of the Commercial Press. It was said to be due to his being a signatory to the request made during the summer for protection by the foreign Municipal Council in Chinese territory.

## Missionary Journal

### BIRTHS.

- At Anshunfu, November 14th, to Mr. and Mrs. E. A. MERIAN, C. I. M., a son (Ernest Othniel).
- At Siangyangfu, Hupeh, November 14th, to Dr. and Mrs. J. SJOQUIST, S. A. M. C., a daughter (Lily Catherine).
- At Yangchow, November 19th, to Mr. and Mrs. J. H. EDGAR, C. I. M., a son.
- At Kwanganchow, November 21st, to Mr. and Mrs. R. B. PORTER, C. I. M., a daughter (Henrietta).
- At Kuling, November 25th, to Mr. and Mrs. WILMOT BOONE, Y. M. C. A., a son (Wilmot Burgess).
- At Hohchiang City, November 27th, to Rev. and Mrs. H. R. CALDWELL, M. E. M., a son (John Cope).
- At Nanchang, November 29th, to Rev. and Mrs. E. A. BROWNLEE, C. I. M., a daughter (Norma Maurine).
- At Tientsin, December 7th, to Mr. and Mrs. J. B. TAYLER, L. M. S., a son (Paul Bernard).
- At Chengtu, December 7th, to Dr. and Mrs. JOSEPH BEECH, M. E. M., a son (Robert Decher).

- At Littlehampton, England, December 12th, to Mr. and Mrs. OWEN WARREN, C. I. M., a daughter (Irene Gertrude).
- At Changteh, December 20th, to Mr. and Mrs. E. J. BANNAN, a son (Edward Campbell).
- At Hongkong, December 24th, to Mr. and Mrs. J. L. BACON, C. M. S., a son (Aidan Henry).
- At Foochow, December 30th, to Prof. and Mrs. C. R. KELLOGG, M. E. M., a daughter (Virginia).
- At Ichang, January 3rd, to Mr. and Mrs. H. E. V. ANDREWS, C. I. M., a daughter (Grace Josephine).
- At Shanghai, January 6th, to Mr. and Mrs. A. T. Lavington, C. I. M., a daughter (Dorothy Grace).

### MARRIAGES.

- At Shanghai, November 4th, Mr. WILLIAM IRVING LACY to Miss GRACE ANNA FARNSWORTH, M. E. M.
- At Foochow, November 11th, Prof. HENRY VEERE LACY to Miss JESSIE V. ANKENY.
- At Peking, November 26th, Mr. J. A. LIFBOM to Miss J. ØSTERDAHL, both C. I. M.

At Tengyueh, November 27th, Mr. C. G. GOWMAN, to Miss A. C. DUKESHERER, both C. I. M.

At Tokyo, Japan, December 3rd, Mr. ROBERT KELSEY VERNARD, Y. M. C. A., to Miss LOUISE HYDE.

At Yüencheng, December 11th, Mr. G. W. WESTER to Miss G. HALLDORF, both C. I. M.

At Hankow, December 24th, Mr. H. W. SINKS to Miss E. KEARNEY, both C. I. M.

At Swindon, December 31st, Charles H. B. LONGMAN, of Tientsin Anglo-Chinese College, London Mission, to AMY GUTHRIE, of Swindon.

#### DEATHS.

At Kwanganchow, November 27th, HENRIETTA PORTER.

At Nanchang, November 29th, NORMA MAURINE BROWNLEE.

At Yochow, Hunan, December 23rd, by drowning, Miss G. D. ZEIMER, Reformed Church in U. S.

At Nanking, January 17th, FRANK BECKWITH BULLOCK, age 10 weeks, died of smallpox.

#### ARRIVALS.

December 6th, Mr. and Mrs. O. E. ÖBERG and child, Miss K. ANDERSON (ret.). Messrs. N. J. G. ANDERSON, K. G. B. BERGMAN, A. S. WALLIN, J. SVENSSON, K. H. EKBLAD. Misses H. K. JOHANSON, J. D. LUNDBERG and A. M. ALMKVIST from Sweden, all C. I. M.

December 9th, Bishop and Mrs. CASSELS and Miss J. I. CASSELS, (ret.) from England.

December 18th, Miss FRANCES J. HEATH, M.D.; Miss MINNIE CLIFF; Miss ANNA CARSON; Miss HILDA C. HOLMBERG; Miss ADA WHEELER; Miss OLIVE VALE; Miss EULALIA FOX; Miss MARY A. EVANS; Miss MILDRED M. BLAKELY; Miss GEORGIA A. FILLEY, M.D.; Miss CLARA PEARL DYER (ret.); Miss NORA M. DILLENBECK; Miss MARY ROYER; Miss E. BAILIE HALL; Miss FLOY HURLBURT; Miss FLOSSIE M. HOSTELLER; Miss LULU ANNA GOLISCH (ret.); Miss ETHEL HOUSEHOLDER; Miss ALICE BRETHORST (ret.); Miss MARIE BRETHORST, all M. E. M.

December 22nd, Bishop HUNTINGTON, Dr. and Mrs. STOVER.

January 1st, Rev. and Mrs. MEEDAR and child (ret.); Miss NYBERG

(ret.); Miss KARLSSON; Rev. E. AUNO; Rev. J. OJANPERA, all Finnish Miss. Soc.

January 6th, Mr. GULSTON, Unconnected (ret.).

January 9th, Miss H. C. WAHLBERG, Swed. Evang. Luth. Miss.; Rev. and Mrs. P. KIEHN and child; Miss G. J. SIMS, all Pentecostal Ch. of the Nazarene.

January 10th, Rev. J. LAKE, Am. Southern Bapt. Miss. (ret.).

January 12th, Miss C. F. HAWES, Am. Pres. Miss. (ret.).

January 13th, Mr. and Mrs. G. E. LERRIGO, Y. M. C. A., (ret.). Rev. and Mrs. C. HUNNEX, Ch. of God (ret.); Miss F. M. QUIMBY, Am. Advent Chris. Miss. (ret.); Misses M. E. and K. M. TALMAGE, Ref. Ch. in Am. (ret.).

January 19th, Mr. and Mrs. G. F. TURNER, Y. M. C. A.

January 23rd, Rev. and Mrs. H. S. PHILLIPS, and daughters, C. M. S., (ret.).

#### DEPARTURES.

November 27th, Mr. and Mrs. A. TAYLOR and two children, Miss D. TRÜDINGER, and Mr. A. LANGHORNE, for Australia.

December 7th, Rev. and Mrs. GEORGE W. VERITY and Rev. F. C. and Mrs. GALE and three children, all M. E. M., for U. S. A.

December 17th, Dr. and Mrs. F. B. SHELDEN, M. E. M., for U. S. A.

December 25th, Dr. F. A. KELLER, for North America.

January 9th, Rev. and Mrs. BURTON ST. JOHN, M. E. M., and two children for U. S. A.; Miss ALMA FAVORS, Christian Mission, for U. S. A.; Mrs. J. R. GODDARD, A. B. F. M. S., for U. S. A.

January 14th, Rev. and Mrs. W. W. GIBSON, Wes. Miss. Soc., for England.

January 16th, Miss G. SMITH, Christian Miss., for England.

January 17th, Dr. and Mrs. G. F. FITCH, P. M. P., for U. S. A.; Mr. and Mrs. M. P. WALKER, for U. S. A.

January 18th, Mr. L. E. COOK, for U. S. A.; Mrs. A. C. GRIMES, N. China Tract Society, for U. S. A.

January 20th, Miss J. D. HALL, Am. Pres. Miss., South, for U. S. A.

January 26th, Dr. and Mrs. G. WILKINSON and child, C. M. S., for England.



